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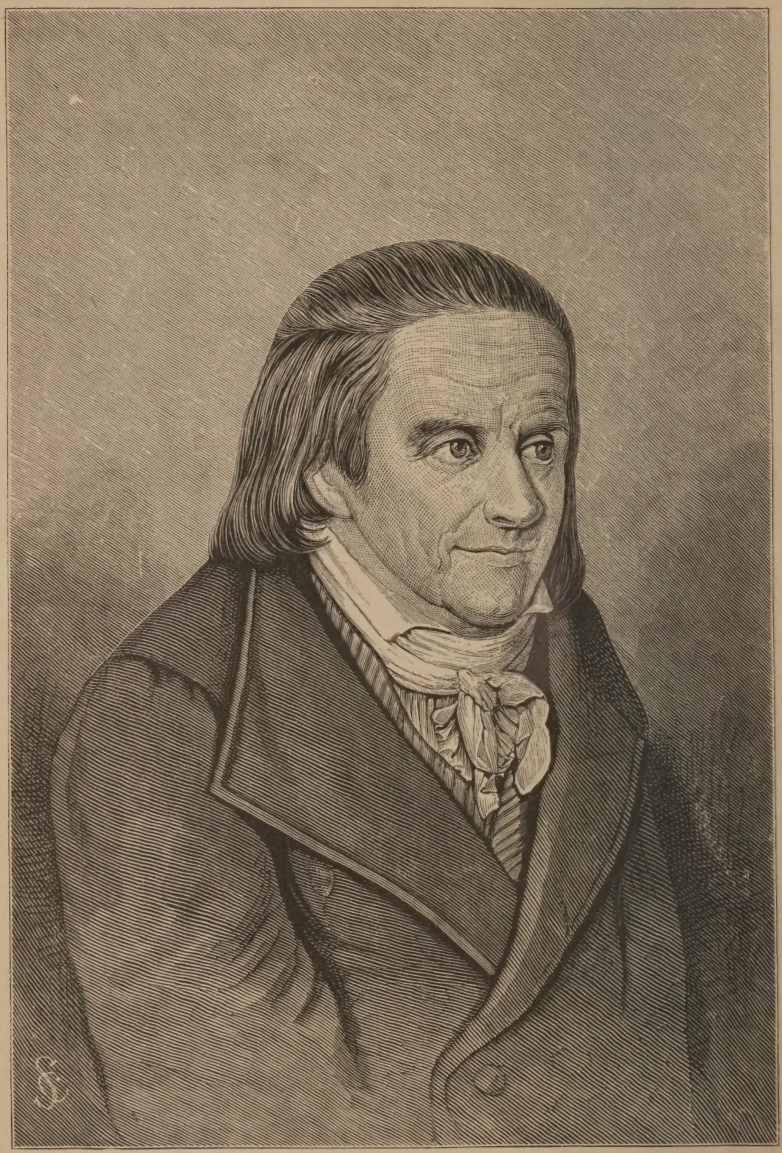

Pestalozzi.

PESTALOZZI:

His Life, Work, and Influence.

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BY

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DEDICATION.

To the Memory of my Father

I OFFER THIS TRIBUTE OF GRATITUDE AND LOVE,

AT THE CENTENARY OF HIS BIRTH,

MARCH 12th, 1875.

789897

PREFACE.

AN educational movement, which in Europe has led to a complete reorganization of schools, and has supplied many educators of this country with better methods of teaching, deserves to be known as an important event in the history of civilization. This movement ought to be examined from its very rise and origin, and viewed in a light which shows the legitimate connection between its principles and their application, and exposes professions and practices that have been falsely ascribed to it.

Pestalozzi's labors are a record of a noble enthusiasm, which was communicated to all who came within its influence. It is well, even at this advanced stage of material progress, to search for the source of this enthusiasm, and to study with care his first feeble attempts toward the realization of a great idea.

The present work was not undertaken without due appreciation of its difficulties. The author, in whose memory still remains the testimony of many of the personal friends of Pestalozzi, and who holds in his possession records and letters of that period, hitherto unpublished, considers it a moral duty to give to the public that which seems worthy of preservation. An experience of thirty years in several Normal Schools of Switzerland, Germany, England, and the United States, has given him the privilege of testing the value of Pestalozzi's method, and has strengthened his conviction of the possibility and the necessity of its application.

He trusts that many of his pupils, who, in former years, have lent an attentive ear to portions of this narrative, will be pleased to hear more from their old friend and teacher.

To those of our unknown friends and colleagues who have been earnestly striving—although in an experimental and fragmentary way—to find the correct method of reaching the minds of their pupils, we hope the record of similar experiments may afford consolation or warning, according to the paths they have chosen.

To those who have never troubled themselves with questions of this kind, or who are still floating on a sea of uncertainty, we would like to present both oar and rudder by which to guide their boat to a safe landing. If this work stimulates inquiring minds to further experiments and discoveries in the field of education and its methods, or to a more comprehensive and philosophic investigation of the subject in all its bearings, our effort will not have been in vain.

H. KRÜSI.

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PART I.

LIFE OF PESTALOZZI.

CHAPTER I.

LIFE AT ZURICH

THE early years of a man's life have great influence in moulding his character. As the pilot with a slight turning of his wheel changes the direction of the heavily laden ship, so events apparently insignificant in themselves, acting upon the impressible nature of a child, may affect his entire destiny. It is said of Haydn, that the sweet singing of his mother beside his cradle called forth that talent for music which distinguished him in after life. The father of Linnaeus, the distinguished Swedish botanist, used to cover the bed of his beloved boy with flowers, thus cultivating in him at that early age a love for those fair productions. It is true that talent, a gift of the Creator, has never been produced by circumstances; but it is also true that powers which might otherwise have slumbered forever, have, in many cases, been awakened and led into action by events which, in themselves, were trifling.

The life of the man whose work we are about to examine affords an illustration of the effects of early associations in determining character and shaping the subsequent events of life.

Henry Pestalozzi was born on the 12th of January, 1746, at Zurich, a town situated in the German part of Switzerland, on the lovely shore of a lake of the same name. His ancestors were Italian Protestants, who had been obliged to flee from their homes on account of religious persecutions, and had found an asylum among the enlightened citizens of Zurich—hence his Italian name. His father was a physician, whose benevolent and unselfish character prevented him from devoting his energies to the acquisition of wealth.

Henry was but six years old when his father died, and his good mother, although not wholly destitute, was obliged to practice the utmost economy to sustain the dignity of the family. She withdrew from the allurements of society, and consecrated herself to domestic duties; thus giving her children the invaluable blessing of her constant care and supervision. In this task she was nobly supported by

a faithful servant, who made the interest of her mistress's family her own. Pestalozzi gives the following account of this friend of his childhood:

"When my father was on his death-bed, he thought sorrowfully of the great burden which the attendance to household duties and the care of the children would throw upon my mother. In these desponding moments he turned to Barbara, the faithful servant, and begged her with fervent entreaty not to leave his family, since otherwise the mother must part with some of his children.

"The noble girl replied, 'I shall never leave your wife, if it should please God to take you hence. I will remain with her till death, if she wishes me to do so.'"

She kept her promise, and spent her whole life in the family. Her education being limited, she could contribute but little to the mental development of the children, of whom there were three, besides Henry; but her example of self-sacrifice and of practical morality left indelible impressions on the hearts of all.

"When we wanted to run about the streets for our amusement," says Pestalozzi, "she wished us to stay at home, and save our clothing and shoes; and when we found it hard to obey, she told us of our good mother, who deprived herself of so many enjoyments for our sake."

The sacrifices of a mother for her children do not show more nobility of soul than was displayed by this poor, uneducated girl, who gave up all her worldly interest for a family not her own. "Who knows," says Biber in his biography of Pestalozzi, "whether this purity and strength of character shown by a person of humble rank may not have imposed a debt on Pestalozzi, of which he nobly acquitted himself in after years by vindicating for the neglected classes of society those moral and intellectual rights of which they had been deprived by the ignorant pride of their fellow men?"

Pestalozzi, who was in his youth delicate and sickly, had a nervous temperament, which delighted in mental activity. He says of himself: "My feelings and imagination were so predominant that I neglected many things. I often committed blunders, which got me into more scrapes and troubles than any other child of my age; but I possessed a light heart, which made me forget my small sufferings after a few hours." These traits of character were fully displayed in his work at school, for he never excelled in any of those branches which tax merely imitation and memory. He preferred those in which the full imagination, originality, and poetry of soul could be brought into play. Among other things, he neglected orthography and penmanship, and

his defects in these caused serious inconvenience to him during all his after life. In classical studies he cared more for the spirit of the writer than for the grammar; more for the thought than the expression. It is said, that when a student he made a translation of an oration of Demosthenes, which was so excellent that it was afterward published in a scientific journal.

Owing to the awkwardness of his manner and the singularity of his character, he passed among his school-fellows as "green," and received

View of Zurich.

the nickname "Henry Queer, of Follyville." He had then and ever afterward such perfect faith, that he was often made the butt of jokes and the dupe of cunning schemes. He measured the world by his own standard, and preferred to be deceived rather than to distrust. It is the fate of such confiding souls to be ridiculed for their simplicity, yet loved for their goodness.

Considering that the character and method of teaching used in the schools at that time was formal and mechanical, it may be inferred that it did little toward preparing him for his important mission; yet we do not wish to undervalue the merit of such men as Bodmer and Breitinger, who were then among the professors of his native city.

In his visits to his grandfather, a Protestant minister at Hœngg, he profited much by the practical lessons of benevolence which he

there received. Uniting system with generosity, the old gentleman kept a register of all the families of the parish, in which the moral character, circumstances, and wants of each were described; thus, in his parochial visits he could not fail to administer advice and consolation according to the needs of each case. In this village, where many mills were in active operation, he first witnessed the contrast between extreme wealth and abject poverty. He saw the children of the village playing before the school-house, with eyes sparkling with pleasure and innocence, contented and happy even in their rags; but when he compared them with those of more mature age, the victims of overwork and manifold vices, with hollow cheeks and sunken eyes, and with the appearance of constant misery upon their faces, his young soul was incensed against the selfishness of wealth built upon such ruins of health and happiness. What he daily saw of the oppression of the people under an aristocratic government, and the acts of injustice committed under its sway, nurtured in his breast that yearning for liberty and reformation which earned for him afterward the name of a noble-minded patriot and true liberal.

There are individuals who, from the mildness of their disposition and from their aversion to personal quarrels, are commonly considered cowards; and yet these same people display occasionally an energy and courage which is in strong contrast to their usual behavior. Pestalozzi exhibited such antagonistic qualities. In the year 1755, the earthquake which destroyed Lisbon was felt in Switzerland. The school-room in which the young Henry was studying was violently shaken. The fright was universal. "The teachers," as Pestalozzi describes it in his quaint language, "flew down stairs over the heads of their boys." After the first terror had subsided, they wished to obtain the books, hats, and other property left in the building, but all were afraid to enter except "Harry Queer." He boldly performed the task which his companions refused to do. This boldness we find marked in his perhaps incautious opposition to acts of injustice and oppression imposed by some of the dignitaries of the state. When only a boy in years, in connection with his celebrated cotemporaries, Lavater and Füssli, he exposed, by means of the press, the delinquencies of selfish politicians, thereby rousing their anger, and imperiling his future chances for advancement.

In his choice of a profession, encouraged by his venerable grandfather, it seems natural that he should have decided for the ministry. His first efforts at preaching, however, proved a failure. Those who had witnessed his natural eloquence, proceeding, as it did, from a heart deeply impressed with a sense of veneration for all that is pure

and holy, and breathing love and good-will for all mankind, were astonished at the cause which he assigned for relinquishing his chosen calling—that he stopped short in his sermon and made mistakes in the Lord's Prayer. This arose probably from embarrassment, which made the young minister forget the sermon which he had been obliged to commit to memory. More likely, however, it was an exalted idea of the proper qualifications of a clergyman, compared with his own humble merits, which induced him to exchange the study of Theology for that of Law. In doing this he avoided Scylla only to fall into Charybdis. We can not imagine that an ardent mind like his, desiring to judge all matters according to the eternal laws of justice, could be satisfied with expounding human laws, when their interpreters had, by quibbles and distortions, adapted them to all the iniquities of a corrupt age. If he had explained the law according to the noble and fiery impulse of his soul, and not according to the dead-letter and stereotyped form, he would have expiated his temerity in a political prison, or in some place of banishment. His study of the law must, therefore, have produced negative results by showing him the insufficiency of human legislation to do away with abuses, unless supported by principles of charity and justice.

About this time, 1764, "Emile," a celebrated work on Education, by Rousseau, fell into his hands. This led his thoughts into that channel from which were to issue immortal ideas for universal education. The principles of that work tended to overturn the prevalent notions of methods of teaching. They suggested facts and realities instead of empty sounds and superficial definitions—thus appealing to common sense. The fact, however, that Rousseau represents his ideal pupil, Emile, isolated and without school-companions, could not harmonize with the views of a philanthropist like Pestalozzi.

Bluntschli, an intimate friend, who possessed great forethought, when on his death-bed, said to his friend Pestalozzi, "I die, and I warn you, if left to yourself, never to embark in any operation which might become dangerous to your peace of mind, because of the simplicity and tenderness of your disposition. Select a quiet and peaceful occupation, and do not enter into any comprehensive undertaking without the advice and assistance of a faithful friend." The suitableness of this advice will be evident to every one who follows us through the vicissitudes of his eventful life.

Soon after this he visited his uncle, and enjoyed the charms of rural life on the shores of Lake Zurich. His stay there, combined with the advice of his dying friend, may have matured the new plan

of devoting himself to agriculture, and retiring to the seclusion of a country farm. In order to combine practice with theory, he resorted to the flourishing farm of a rich proprietor, celebrated for his improved methods of cultivation, and prepared himself for his new task with his usual zeal. But he never acquired the practical skill, and power of adapting his means to existing circumstances, which are indispensable requisites to the successful practice of farming.

About this time, also, he formed acquaintance with that noble woman, Anna Schulthess, who stood so faithfully by his side during the trials of his agitated life. She belonged to a wealthy family of Zürich, and the desire of securing a home for her stimulated him to unusual exertions. He returned from an agricultural tour with sanguine projects about the cultivation of madder as a profitable speculation. He even induced a mercantile house at Zürich to supply him with funds for the purpose. He selected and bought an uncultivated tract of about one hundred acres, situated in the Canton of Aargau, near the confluence of the rivers Aar, Reuss, and Limmat. He named his purchase Neuhof (new farm). There, in sight of Hapsburg, the hereditary castle of the Austrian Monarchy, he built a house in the Italian style, and began his operations with more zeal than skill and foresight. From this place he corresponded with the lady above mentioned. The letter, in which he offers her his hand and invites her to share his fortunes, is so characteristic of the man's honesty and delicacy of feeling that we quote it nearly entire:

"My failings, which appear to me the most important in relation to the future, are improvidence, want of caution, and want of that presence of mind which is necessary to meet unexpected changes in my future prospects. I hope, by continued exertions, to overcome them; but know that I possess them still to a degree, that does not allow me to conceal them from the maiden I love. They are faults, my dear, which deserve your fullest consideration. I possess yet other failings, which must be chiefly attributed to my irritability of temper and oversensitiveness. I go to extremes in my praise, as well as in my blame; in my likings, and dislikings. I also enter into plans and schemes with such fervor as to exceed proper limits, and my general sympathy is such, that I feel unhappy in the misery of my fatherland and friends. Direct your whole attention to this weakness; there will be times when my tranquillity and cheerfulness of soul will suffer under it. . . . . .

"Of my great and very reprehensible negligence in matters of etiquette and conventionality, it is useless to speak, as it is too obvi-

ous. I am further bound to confess, that I shall place the duties toward my fatherland in advance of those to my wife, and that, although I mean to be a tender husband, I shall be inexorable even to the tears of my wife, if they should ever try to detain me from performing my duties as citizen, to their fullest extent. My wife shall be the confidant of my heart, the partner of all my most secret counsel. A great and holy simplicity shall reign in my house. One thing more, my life will not pass without great and important undertakings. I shall never refrain from speaking, when the good of my country demands it. My whole heart belongs to it, and I shall risk every thing to mitigate the misery and need of my countrymen.

. . . . . .

"Reflect well, and decide whether you can give your heart to a man with these qualities, and in this condition, and be happy.

"My dear friend, I love you so tenderly and fervently that this confession has cost me much, since it may even take from me the hope of winning you. My conscience would have called me a traitor, not a lover, if I had withheld from you any fact that might cause you future anxiety, or render you miserable. I now rejoice at what I have done. If the circumstances in which my duty and my country may place me hereafter, should make an end to my yearnings and hopes, I shall be conscious at least of not having been treacherous—of not having attempted to please you by assumed virtue. I have deceived you with no chimerical hopes of a happiness that is not to be expected; I have concealed from you no danger and no sorrow for the future; I have no cause for self-reproach."

The lady was worthy of his confidence. Although the candid confessions of the faults of her lover presented but a thorny prospect of life, they could not shake her belief in his disinterested love and integrity of character. They were united in the year 1769, Pestalozzi being then in his 24th year.

With the noble and intelligent lady, who shared with him her ample property, he might have lived in comparative ease and comfort, had he thought only of his own interests. But having the weakness of considering all the suffering members of the human race as belonging to his own family, it may be presumed that his life at Neuhof did not pass without dark and bitter experiences.

CHAPTER II.

LIFE AT NEUHOF.

VIEW OF NEUHOF.

THE dreams of a happy future, of days to be spent in genial and profitable employment at the side of a loving wife, were soon dispelled by cares and disappointments. Pestalozzi's undertaking required patience, practical skill, and, above all, order, system, and the utmost economy; but, as has been stated, he was not of a practical turn, and not inspired by the expectation of gain and profit. Some, professing to be his friends, even accused him, though unjustly, of ignorance in selecting a piece of land which, they said, was "unfit for cultivation." Although this charge was sufficiently refuted by the fact that some years afterward it rose to many times its original value, it nevertheless frightened the managers of the mercantile

house which had supplied him with money, and induced them to withdraw from the undertaking. Thus Pestalozzi was left alone to grapple with financial difficulties which beset him on all sides. Instead, however, of concentrating his energies on his own affairs, he felt he could only revive his shattered spirits by performing an act of charity and devotion.

The support of the poor is still a question of vital interest to the governments of Europe, and it was particularly so during the years immediately preceding the French Revolution. At that time, the wealth of the country was exclusively in the hands of the privileged classes, while the poor toiled for insufficient wages, with no thought for the future. They thus became a sure prey for the workhouse, and a burden upon the community. The introduction of cotton manufactures had rendered the contrast between employer and workman still more striking. This, making money more plenty, brought into common use things which had been considered as luxuries; and the poor, in attempting to keep pace with the rich, gradually forgot all principles of economy, became intemperate and wasteful, and were consequently often reduced to helpless poverty.

The only relief for this suffering supplied by the Government was the introduction of poor-houses, where the innocent child and hardened sinner, the helpless sick and shiftless vagabond, were herded together. They were, in fact, mere feeding establishments, rather than homes for the unfortunate, or houses of reform for the wicked. The occupants, when dismissed, usually returned to their vicious practices, which soon brought them back again.

It was for this growing evil that the ever-active mind of Pestalozzi tried to find a remedy. He proposed the establishment of schools in which instruction in manual labor should be combined with the ordinary mental and moral training. After having advocated his views publicly, he offered his house and farm for the purpose of making the experiment. He soon found noble-hearted and influential friends who encouraged him in his undertaking, and, in 1775, we find him at the head of an "Industrial School for the Poor," probably the first school of its kind ever conceived, and the mother of hundreds now existing on both sides of the Atlantic.

To make such a scheme a success was certainly no light undertaking, and to a man like Pestalozzi it was impossible; for it is obvious that to combine in one person the offices of manager, schoolmaster, farmer, manufacturer, and merchant, was beyond the power of a man whose enthusiasm and impatient zeal carried him with irresistible power in pursuit of one grand object, and would not allow

him to stop and measure every inch of ground over which he had to go.

The children sent to him were mostly from the refuse of the community, and nearly all of them vicious, lazy, and discontented. True, they worked on his farm, but with feeble and unskilled hands, which conduced little to the improvement of the soil. They were also engaged in the weaving of cotton cloth, but the waste in material and the mediocrity of the work more than balanced the profits. As a natural consequence of these conditions, Pestalozzi soon became involved in debt, from which he was partially relieved by the generosity of his wife, who sacrificed the greater part of her property in his behalf. He struggled a long time in the noble cause of emancipating the poor, and in the end became poor himself. In the process, however, he made important discoveries in the realm of human knowledge, and in the principles which underlie all true processes of education—results which have transmuted his individual disappointments and failures into blessings for the world. To see truth through the vail of one's own errors is already victory.

In 1780 the school had to be given up. In spite of its apparent failure, the feasibility of the plan has since been triumphantly vindicated by Emanuel von Fellenberg, a friend and cotemporary of Pestalozzi, to whom we shall again revert. After five years of ineffectual toiling, the latter was left alone, poor and discouraged, an object of pity to his friends and of contempt to his detractors.

The natural buoyancy of his spirits, however, did not allow him to give himself up to despair. He says: "In the midst of the withering sneers of my fellow-men, the mighty stream of my heart ebbed and flowed as it ever had, to stop the sources of misery. My failure even showed me the truth of my plans. I was always deceived where nobody was; and where all were deceived, there I saw light."

Let those who have met with financial losses listen to Pestalozzi's words of resignation uttered at that time: "The Christian in the strength of faith and love considers his property—not as a gift—but as a trust, which has been committed to his hand, that he may use it for the good of others." Truly he needed this strength from above; for the loss of his funds involved the loss of the most common comforts of life. In the midst of this, his noble wife was prostrated with a severe illness, which added greatly to his distress.

At this time, from necessity as well as from choice, he began to write articles for a Swiss journal, and to publish books in which he appealed to the public to bestow their attention upon some of the most sacred interests of humanity. From 1780 to 1798 were pub-

lished the following books: "The Evening Hours of a Hermit;" "Leonard and Gertrude;" "Christopher and Eliza;" "Legislation and Infanticide;" "Figures to my Spelling-Book;" "Investigations on the Course of Nature in the Development of the Human Race."

Although these writings are all distinguished by originality and thought, and inspired by philanthropy, not one of them has made a greater impression and acquired more celebrity than "Leonard and Gertrude"—a popular tale, the scenes of which are so fresh and life-like that they at once enlist the feelings of the reader by presenting a picture of exalted virtue in the midst of crime and error. The circumstances to which this work owes its origin are not without interest. Füssli, a book-seller of Zurich and friend of Pestalozzi, once mentioned, in conversation with his brother, the artist, the sad condition of the philanthropic dreamer at Neuhof. Füssli, the painter, who was turning over the leaves of a humorous pamphlet, suddenly interrupted his brother by asking who was the author of that satire. On being told, "Pestalozzi," he said, "The man has talent and originality, and can help himself by writing books." The book-seller thereupon urged Pestalozzi to write a popular tale. The latter, without any positive plan, composed some pieces in imitation of the tales of Marmontel. But on touching the question of domestic education, the subject seemed to grow and expand, until, throwing his whole heart into the theme, and drawing largely from the treasures of his experience, he produced this immortal work. Such was the sensation which followed its publication that the Government of Berne decreed him a gold medal. This he was obliged to turn into cash to supply his family with the necessaries of life.

The success of a book even in our more enlightened age is not always owing to its merits. It may be admired for the beauty of its style, for the truthfulness of its scenes and pictures which excite feelings of pleasure and approbation, or arouse sympathy and indignation; but should the author appeal for aid in correcting errors and in relieving distress, a deaf ear is turned to his entreaties, and his importunities are considered an annoyance and a bore. This, Pestalozzi experienced with his work, and complains that the highest encouragement he received from influential persons was this: "If there were many mothers like Gertrude, many school-masters like Glülphi, many magistrates like Arner, the world would be in a better condition."

From his inability to buy the necessary paper, the story of "Leonard and Gertrude" was written on the blank leaves of an old account-book. Whenever he added any thing to the text he patched little

scraps of paper upon the sheet, which, combined with his illegible handwriting, must have driven the printers nearly to despair. The receipts from the book did not add much to his wealth, as will be seen by the publisher's conditions, which we add for the consolation of poor authors. He was to receive three dollars per sheet, with twenty dollars additional if the work should reach a second edition.

His extreme poverty, however, resulted chiefly from his ignorance of the ways of the world and from his self-forgetting benevolence. The following anecdote illustrates both these characteristics. When in great need he once borrowed from a friend one hundred dollars, and on his way home he met a poor peasant wringing his hands in great distress. On being asked the reason of his grief, he answered, with many tears, that "his house had been consumed by fire, and he was without shelter and home." This was too much for the feelings of kind-hearted Pestalozzi. Forgetting his own errand, he put all the borrowed money into the hand of the peasant, and hurried off to his own desolate home. Arriving there without money and telling his story, his gentle wife asked whether he knew the name of the fortunate receiver. "I do not know the man," he said, "but he looked so poor and honest that I am sure he must be good." When the peasant in his turn was asked the name of his benefactor, he answered: "I do not know. He looked odd and slovenly, but had such a benevolent air about him that I am sure he must be a good man." Such a coincidence of opinion and absence of flattery between persons unknown to each other deserve mention.

In his domestic relations Pestalozzi was exceedingly fortunate—finding there repose in his weariness, sympathy in his philanthropic schemes, and consolation in his failures. Of his wife we have already spoken, and regret that we can not do full justice to her worth. Born of wealthy parents and marrying against their wishes a man who they declared would never be able to support her, she joyfully exchanged her worldly treasures for those which came from the rich and overflowing heart of her husband. She was a woman of more than ordinary intelligence and culture, and from the diary which she kept for many years have been taken many interesting details of the private life of her husband and herself.

From Pestalozzi's diary, kept during the early part of his life at Neuhof, we learn that, in addition to his other labors, he bestowed much attention upon the wants, emotions, and acts of his little son Jacob, who was born in 1770.

In his eagerness to develop the mind of his child, we fear the loving father was too impatient to wait for natural growth, since he

often mentions the "inattention of Jacobli,* and his aversion to useful knowledge." This result, however, he had the justice to ascribe to his own want of skill in presentation, rather than to any natural distaste for knowledge on the part of the child. The following is an instance: After a futile attempt to make the little boy repeat the names of numbers, before the idea of number had been presented, he exclaims, "Oh, why have I committed the folly of naming to him words without meaning; of letting him *say* three without first showing him the idea of two in all its bearings and applications? It is so difficult to come back from error, and so easy to walk in the simple paths of truth."

In giving the child object-lessons he does not spare any trouble. He leads the little fellow along the bank of a brook, and is delighted with the childish remark: "The water comes running after," for which he teaches him to substitute the expression, "The water runs down hill." On his return he develops the idea of "up hill." In one passage of his diary he mentions an experience, not uncommon with parents, of finding that his child asked for certain things under a pretext quite different from the true reason. For instance, Jacobli asks his father to carry him to the barn so that he might there recite his lesson, when he really wanted to see the horse. Another passage shows how ready Pestalozzi ever was to receive instruction and to profit by it, though expressed in homely phrase by his man-of-all-work, Klaus. When speaking to him of the excellent memory of his son; "It is good enough," Klaus replied, "but love and courage for learning are still better. Do you ever think of that, master?" "O Klaus," answered the candid master, "all learning is not worth a straw, if joy and courage are lost thereby."

These seemingly insignificant scraps from a diary are important merely as showing from what sources Pestalozzi derived his deep insight into the nature and mind of childhood. This son, his only child, upon whom he lavished so much love, and with whom he took so much pains, died in 1801, at the age of 31 years.

The still more important lessons on the moral and practical welfare of domestic life he learned from his excellent wife, and from a noble, though uneducated, woman, who was his housekeeper for forty years, and whose useful and unostentatious life he immortalized in his character of "Gertrude." In the following passage from this work, he expresses his opinion of the influence of such a woman: "Thus does God's sun walk on its path from morning till evening; the eye does

*Little Jacob.

not perceive any of its steps, nor the ear hear its course, but at its setting, we know that it will reäppear to warm the earth until its fruits are ripe. This great mother* hovering over the earth is the image of Gertrude, and of every wife who raises the domestic circle (*Wohnstube*) to a sanctuary of God, and she deserves heaven for her blessed influence on the beloved ones in her care."

From the sanctuary of the peaceful household we will now pass to more stormy scenes of historical action, which, grave and momentous as they were for the fate of nations, had also great influence on the fate of Pestalozzi. A fiery patriot like him could not remain indifferent to that ferment of ideas, which, as the tremulous murmurs of the earth that precede a volcanic explosion, heralded the first French Revolution. Society was hastening to its dissolution, especially in France, and every sound of freedom that arose between the Pyrenees and the Jura found a ready echo in the Alps. Many parts of Switzerland were writhing under a tyranny not less vexatious because conducted on a smaller scale by a number of petty despots.

In order that American readers may better understand the situation of affairs at that time, it must be stated that Switzerland, although mainly a Republic, consisting of thirteen free and independent cantons, owned yet some undivided territory. This section was subject to the sway of one or more of those cantons, and governed by a bailiff, whose ideas of political economy seemed to be to make himself rich at the expense of his subjects. Moreover, the cities even in the independent cantons possessed great privileges in taxation, representation, and commerce, over the inhabitants of the country. The liberty of the press was often rudely assailed, and the fact that Pestalozzi gave to one of his publications the harmless title of "Figures to my Spelling-Book," while, in the form of fables, it contained keen and biting allusions to political matters, seems to indicate a state of affairs not altogether unknown under despotic governments.

An ardent admirer of the ideas of Rousseau and other liberals, Pestalozzi naturally embraced the side of the oppressed. He saw the yawning gulf toward which the tyrants were rushing in blind madness, and could not but rejoice to hear the popular voice rising against them.

The events immediately preceding the bloody French Revolution at last roused to action the pent-up feelings of indignation. A

* The German word for sun, "*Sonne*," is feminine, which explains the allegorical use of sun as a female.

mighty power was overthrown by the popular fury, and its venal supporters, the aristocracy, either perished or were exiled. The guillotine worked day and night. The lower classes of France and of some other countries, emancipated from obedience to their hereditary rulers, set at naught even the rules of justice and humanity, and considered liberty permission to indulge in violent passions. Hence the people soon engaged in a war of self-destruction, at which the better part of humanity shuddered.

Pestalozzi's mind was too clear and far-seeing not to note the danger that threatened when liberty thus degenerated into license, and the scepter of power was wielded by those who could not govern themselves. In his younger days he had cherished the idea that the welfare of the people could be obtained merely by the improvement of outward circumstances; but he now saw and felt the important truth, that, for man to be truly free, his moral nature must be developed and cultivated. The same idea is expressed in the precept of Jesus: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

After this, Pestalozzi expected but little good from mere political changes, unless they were accompanied by the elevation of the masses, and his whole heart impelled him in the direction in which this could best be accomplished. Some of his friends and a few members of the Government, who, like himself, considered education the main pillar of the state, were willing to procure him an influential position; but it was left to Providence to indicate the particular spot where he was destined to commence his immortal labors.

The year 1798 saw Switzerland the battle-ground between the French, Austrian, and Russian armies. They made the mountain walls echo and reëcho the thunder of their cannon, and tinged the Alpine snows and the waters of lovely lakes with the blood of the slain. The Swiss were compelled to take sides with one or the other of the contending powers. The influence of France was very great; but her centralizing tendencies were odious to the old republics around the lake of Luzerne, cherishing, as they did, their national independence with the tenacity of habit and the pride of old recollections.

After France had vanquished the ill-organized resistance of the Swiss, who were divided among themselves, they forced upon the cantons a new constitution, modeled after that proclaimed by the Directorial Government of France. By this constitution the power of the larger cantons was diminished, while several of the smaller ones

were consolidated into one, and deprived of a portion of their democratic institutions.

In most places the people accepted their fate with silent and unresisting sorrow. The small canton of Nidwalden, situated at the southern extremity of Lake Luzerne, and bounded by high mountains, alone sought to maintain its independence. Enraged at this opposition to its plans, the French Government sent its legions against the unfortunate valley. The brave mountaineers rallied for the defense of their homes, and it was only after great losses that the French were able to force their way through the mountain passes. In revenge for the resistance, the invaders commenced a horrible massacre. The whole region seemed doomed to destruction. Men, and often women and children, were shot. Every village, except Stanz, was burned, and this one was only spared at the intercession of a French officer.

The news of these atrocities produced a deep sensation of mingled indignation and pity throughout Switzerland, and the Government instituted means to save the remnant of the unfortunate people from starvation.

In Pestalozzi's soul, compassion was associated with an overpowering desire to do something for the sufferers—especially for the orphaned children, who now, more than ever, needed the healing remedy of a sound education. His resolution was at once taken; and, without delay, he made an offer to the Government to go to that desolate valley, there to collect and instruct the poorest of the children. His offer was accepted, and henceforth his vocation of school-master was fixed.

The Helvetic Government, although in some respects the tool of France, yet counted among its members men who would be an honor to any state—men who had studied the wants and necessities of the people, and who were earnestly devoted to the task of finding a remedy for existing evils. Of these men, Le Grand, President of the Council, and Stapfer, Minister of Arts and Sciences, deserve the highest place. They were staunch and unflinching supporters of Pestalozzi, and their conduct is in strong contrast to that of others, who were accustomed to judge character only by outward success.

The report submitted by Stapfer to his colleagues in regard to Pestalozzi's mission to Stanz displays the views of a wise statesman, as well as of an intelligent friend of education. He says: "Permit me, Citizen Directors, to remind you on this occasion of the principal points in the plan of Pestalozzi; such as are indicated in his classical book, 'Leonard and Gertrude.' He unites practical application with

elementary instruction; develops and fortifies early habits of industry, and bestows his attention upon all subjects which will facilitate the labor of the working classes. A good education must enable the pupil to secure for himself, by his principles, his sentiments, and his actions, a path to happiness. It brings into play all the faculties of man, and takes advantage of every thing, which, from his earliest years, may have an influence on his development and success in the different positions and circumstances in which he may find himself placed. . . . Pestalozzi's first care is directed toward the physical wants of the child. He habituates him to all kinds of work, in order that no effort, no pains, which his future vocation may impose, shall be too much for him. He wishes to keep his pupils from all useless and damaging wants and desires, and to impart to them a sincere love of simplicity and a contempt for all that is superfluous and enervating. He requires them to practice rural and domestic occupations, in order to inspire them with love for order and an activity directed toward the useful. The pupils, by seeing the results of their work, learn to esteem themselves, and the parents have before their eyes an example of a well-organized household and of moral education. . . . . To the question, 'Is the plan of Citizen Pestalozzi contrary to the unity or uniformity of a system of public education?' I would reply, if the project succeeds, it must be considered a Model School, and be productive of others of the same kind. If it does not succeed, it will at least have supplied new, interesting, and useful experience."

In this, as in other addresses of the same kind, the warm-hearted Stapfer alludes to Pestalozzi as "that grand, unappreciable man, whose ardor for the improvement of his fellow-man, age has not been able to dampen, and whose heart ever burns with a sacred fire for the human race."

Stapfer portrayed the man correctly. Faithful to the declaration made in the letter to his beloved, which we have already quoted, and forgetting his own misery and wants, in his compassion for the destitute orphans of Stanz, he entered upon his new work with zeal and enthusiasm.

CHAPTER III.

LIFE AT STANZ.

PESTALOZZI'S resolution to go to Stanz seems to have been one of those inspired acts which are not weighed in the scale of reason. The inhabitants of the town were governed by priests, from whom little help and sympathy could be expected. Add to this the general devastation of the country, the want of food, shelter, and other necessaries of life, the absence of school furniture and apparatus, and the reader can judge whether it offered many inducements to a man fifty-three years of age, of frail physical constitution, and weary from disappointment and care. The saying of a philosopher, that "great ideas spring from the heart," was applicable to him. It was love that urged him to ponder over the means of helping his poorer brethren; love that enabled him to persevere in his efforts under the most perplexing difficulties. When speaking of his resolution, he says: "I knew not exactly what I could accomplish, but I knew what I wished—to die or to carry out my plans."

The Government assigned him for his school an empty convent, in which some alterations were indispensable. When it became known that the convent was open, even before the kitchen, school, and bedrooms were completed, poor orphan children flocked thither in large numbers. The appearance of these ragged, neglected little ones would have been revolting to almost any other man; but Pestalozzi saw before him immortal souls which he might save from the sloth of mental and moral perdition. Assisted by his housekeeper, he wisely began his task by inculcating the necessity of cleanliness and order. He then commenced his educational work with an amount of vigor, self-forgetfulness, and enthusiasm, such as the world has seldom seen combined in the soul of one frail mortal.

The government of the school, even when punishment was necessary, was chiefly based on love and the power of good example. His own touching account gives the best idea of this: "I was among them from morning till evening. Every thing tending to benefit

body and soul, I administered with my own hand. Every assistance, every lesson they received, came from me. My hand was joined to theirs, and my smile accompanied theirs. They seemed out of the world and away from Stanz; they were with me and I with them. We shared food and drink. I had no household, no friends, no servants around me; I had only them. Was their health good, I enjoyed it with them; were they sick, I stood at their side. I slept

VIEW-OF STANZ.

in their midst. I was the last to go to bed and the first to rise. I prayed with them, and taught them in bed till they fell asleep."

We see by this that his chief aim was to carry out one of his most cherished ideas—to impart to the school the character of a family. Like a good mother, he relied less on words than on actions, to enlist the feelings and excite the sympathy of the children. The fact that he worked under less favorable circumstances than most mothers have to encounter, only tends to increase our admiration for his wonderful insight into the mainsprings of human actions, and for the motives which stimulated him. He talked but little about abstruse questions of morality or religion; but he never neglected an opportunity to excite a religious emotion or to encourage moral actions.

The following incident will illustrate his method of procedure: In 1799 the neighboring town of Altorf was consumed by fire. Pesta-

lozzi, hearing the news, assembled his children and gave to them a description of the sad calamity. He called their attention particularly to the many children left homeless, and a prey to hunger and want. He then reminded them of their own condition some weeks before. After thus exciting the sympathy of the children, he asked: "Shall I not try to get permission of the Government to receive some of these unfortunate ones into your home?" The children cried, as with one voice, "Yes, yes." Not wishing to take advantage of the first impulses of their feelings, he appealed to their reason. "Remember, children," he said, "food and money are scarce; only little is given for your support. If they come, it will be necessary to have your rations diminished, and to share your beds with them. Now, choose." The children cried, as before, "Let them come, Father, we will willingly share with them all we have."

Such scenes must have been to Pestalozzi a reward for all his harassing care; for they showed the power of love and faith, and the importance of an education which quickens sympathy and exhibits its hallowing influence in action.

With a heart large enough to embrace them all, he stood in their midst like the father of a family. Under his loving instruction, his pupils became to him affectionate children, and to each other, brothers and sisters; and, as in a well-ordered household, each was intent upon serving the interests of all. This spirit was particularly manifest during the hours of instruction, when you might see children teaching other children—not in the spirit of little despots, as is too often manifest in schools of this character, but in the spirit of kindness and forbearance. "If ever so small a child," says Pestalozzi, "knew a few letters more than others, he seated himself between two of them, embraced them with his little arms, and taught them that of which they were ignorant."

Hitherto we have dwelt principally on the means and effects of the moral training, which, if rightly understood, is the basis of sound intellectual growth. It can not be denied that love and respect for the teacher and interest in the thing presented, combined with peace and order, are the most powerful incentives to intellectual effort. We have always admired the advice given to teachers by Horace Mann, that, "in case of any disorder in school, or any act calculated to disturb the feelings of any portion of the class, or of the teacher, the teaching should be suspended for the moment. It is better to leave the thread of ideas interrupted than to suffer any wheel of the moral machinery to get rusty." In schools where an opposite plan is followed, and where the feelings and moral sentiments are sacri-

Festalozzi in his School at Stanz.

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ficed for mere intellectual attainments, we may be sure that the intellectual structure itself will rest on a frail and unsafe foundation.

Pestalozzi discarded all mental operations which did not aim to elicit truth. He had no respect for those intellectual feats which consist chiefly in a skillful handling of words, and are not based on the children's own observation and experience.

Very appropriately, says Biber: "As Pestalozzi based all matters of discipline on the primary motive of all virtue, love; so in matters of instruction, he started with the source of all knowledge, the elements.

"He did not burden their minds with the memory of words whose meaning they did not understand; but he led them gradually to the discovery of truths, which, in the nature of things, they could never forget. Instead of building up a dead mind and a dead heart on the ground of a dead letter, he drew forth life to the mind and life to the heart from the fountain of life within, and *thus established a new art of education, in which to follow him, requires, on the part of the teacher, not a change of system, but a change of state.*"

His school-room was totally unprovided with books, and his apparatus consisted of himself and his pupils. He was forced to adapt these means to the accomplishment of his end. He directed his whole attention to those natural elements which are found in the mind of every child He taught numbers instead of figures; living sounds instead of dead characters; deeds of faith and love instead of abstruse creeds; substance instead of shadow; realities instead of signs.

In many particulars, Pestalozzi's work would not appear to advantage in the light of the present time. Its excellence consisted chiefly in his power to reach the hearts of the children, and to stimulate them to mental exertion. This power came, in part, from his own personality, and, in part, from the means which he employed to attract their attention and direct their thoughts.

The school, however, lacked the order and system which are considered indispensable to success at the present day. These deficiencies were excusable, considering that Pestalozzi was the sole teacher of eighty pupils, bound to no course of study, and entirely without experience in regard to the arrangement of labor and time. His main object seemed to be to ascertain the kind of instruction most needed by the children, and how it could be based upon their previous knowledge. When he saw them interested, he pursued the same topic for hours, and left it only when the interest flagged or the point was attained. To keep up the interest, he fre-

quently varied the form of the exercise, treating the subject now in a playful, now in a practical, manner, and left off only to resume it at a more favorable time. They had no lessons to commit, but they had always something to investigate. They gained little positive knowledge, but their love of knowledge and power of acquiring it increased daily.

At the end of a single term the result of this course of instruction was manifestly great. The children had improved so much, both physically and morally, that Pestalozzi says: "They seemed entirely different beings from those I had received six months before, neglected, ragged, and filthy." But yet he stood entirely alone. There was no admiring school committee to sound his praises; not even one to visit his school on days of examination, or when special preparation had been made for their reception; no brother pedagogue to give him countenance and advice; and no parents who fully appreciated the good work done, or were grateful for the kindness and self-sacrifice which prompted it. On the contrary, the people were both superstitious and ignorant, and felt a great distrust for the heretic teacher, who, they feared, might lead their children to perdition.

In many respects his experience here was a repetition of that at Neuhof, where he had to deal with the very lowest classes of the community. To show the trials to which he was subjected, and the patience and forbearance which he was obliged to exercise continually, we will quote his own words. "Mothers who supported themselves by open beggary, would, upon visiting the establishment, find some cause of discontent, and take their children away, because 'they would not be worse off at home.' Sundays especially, fathers, mothers, and other relatives came to the house, and, taking the children aside in some corner or in the street, elicited complaints of every kind, and either took them away or left them peevish and discontented. Many were brought to the asylum with no intention but to have them clothed; which being done, they were removed without any apparent reason. Others required pay for leaving their children, in order to compensate for the diminished produce of their beggary. Others bargained for how many days in the week they could take them out for begging errands. Such proposals being rejected, they went away indignant, declaring that unless their terms were accepted they would soon take away their children. Several months passed in this constant fluctuation of pupils, which rendered the adoption of any settled plan of discipline or instruction utterly impossible."

When Henry Zschokke, at that time Commissioner of the Helvetic Government, and afterward a celebrated novelist, visited Stanz in the

spring of 1789, he stated, that "nobody kept company with poor Pestalozzi, and, with a few honorable exceptions, he was considered either a good-natured fool or a poor devil, who was compelled, by indigence, to perform the menial office of school-master."

What was it, then, that kept his spirit alive, and seemed to impart to his very body the buoyancy and strength of youth? It must have been the consciousness of doing good, and a vision of the eternal principles of education, combined with an unbounded confidence in God and the possibility of improving the human race. Let those who now witness the mighty changes that have taken place in education pay grateful tribute to the man who first took arms against the hollow systems of the old school routine, and who showed the path to those delightful regions of thought, in whose well-tilled soil rich harvests will ever be reaped by the patient laborer.

To the philanthropist and friend of education Stanz will always be a hallowed spot, exhibiting, as it does, the picture of this venerable teacher sitting among the outcast children, animated by the very spirit of Christ, and by a great idea which not only filled his own soul, but also inspired those who witnessed his labors.

While Pestalozzi was thus endeavoring to heal the wounds which ignorance, neglect, and the evils of war had inflicted upon an unfortunate people, the contending armies of Europe still made Switzerland their battle-ground. More than once the rumor that the enemy were approaching the secluded valley of Nidwalden, had caused such fright and alarm that the inhabitants of Stanz and the children of the school fled in all directions.

In June, 1799, a French company, after having met with a reverse, appeared in reality, and, without ceremony, took possession of the convent which Pestalozzi had hitherto occupied. As there was no appeal from force, he relinquished his labors, and, after having supplied his beloved pupils with clothing from the remaining part of the fund granted for that purpose, he took leave of them amidst tears and sobs. His own feelings are best expressed in a letter to his friend Gessner: "Imagine with what sensations I left Stanz. Thus might feel a shipwrecked sailor, who sees land after weary and restless nights, and draws the breath of coming life, but is again thrown into the immensity of space. This was my own condition. Think of the fullness of my heart, the greatness of my plans, my success and my ruin, the trembling of my disordered nerves, and my mute agony."

After this painful event Pestalozzi repaired to the rural home of his faithful and sympathizing friend Zehender, in the Canton of Berne, where he spent some time in regaining his shattered health. In the

immediate neighborhood, upon a plateau above the beautiful lake of Thun, are the baths of Gurnigel. The scenery in this region is among the finest in Europe. The eye looks down upon a wide plain strewn with hamlets and villages, and bounded by the snow-capped summits of the Bernese Alps, which Byron calls,

> "Those palaces of nature, whose vast walls
> Have pinnacled in cloud their snowy scalps,
> And throned Eternity in icy halls
> Of cold sublimity, where forms and falls
> The avalanche, that thunderbolt of snow."

Respecting this visit, Pestalozzi says: "I looked with admiration from the height of Gurnigel upon the immense valley, with its mountain border; and yet I thought, at this moment, more of the badly instructed people it contained than of the beautiful scenery. I could not, nor would I, live without accomplishing my aim."

With this determination, he called upon some of his influential friends and consulted them in regard to his future prospects. He was poor and emaciated, and yet as enthusiastic and determined as ever. His experiment at Stanz, though apparently a failure, he considered a success, as his experience there had demonstrated the practicability of his principles. His only demand was for employment in a school, no matter how low its grade. A friend, hearing of a vacancy in a school at Burgdorf, a small town in the Canton of Berne, Pestalozzi immediately set out for that town to secure the place, if possible.

CHAPTER IV.

LIFE AT BURGDORF.

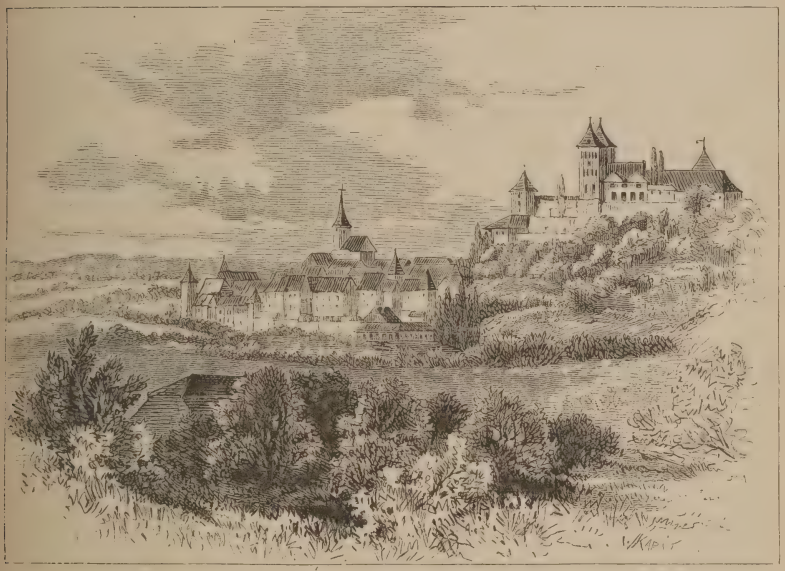
THE situation for which Pestalozzi applied, and which he obtained, was that of assistant in a school, which, according to the exclusive notions of the time, was set apart for the children of parents not citizens of the place. As these people generally belonged to the poorer classes, they could not afford to pay a good school-teacher; and the sum which Pestalozzi received in his new situation was very small. Even in this humble and subordinate position, he was not permitted to labor in peace. The head master perceiving that Pestalozzi succeeded in gaining the attention and affection of the pupils in a greater degree than he, set about devising means of ridding himself of so dangerous a rival. He informed the patrons that his assistant did not know how to read and spell correctly, and that he was opposed to teaching the Heidelberg Catechism. There was some truth in the former accusation, as Pestalozzi very candidly confessed, and a great deal in the latter, since he never was a friend of that dogmatic machinery by which sentiments are put in the mouth of the child, of the meaning of which he has not the slightest idea. His apparent delinquency in this latter point proved fatal to his interests, and he was expelled from his humble situation.

By no means discouraged, he applied for occupation in a school where children from five to ten years of age were taught by an old dame. His application was successful, probably because it was believed that he could do less mischief with little children than with older ones; and because the old lady would thus be relieved of the labor of teaching.

In teaching reading he adopted the phonetic method, in which the sound and not the name of the letter is given—an innovation, effected not without opposition. The results obtained caused him great delight, which was marred only by the fear that he might again be removed through the prejudices of the parents and authorities. This time, however, he was agreeably disappointed. The honor of giving the first public testimony of the value of Pestalozzi's educational principles

belongs to the school committee of Burgdorf. It was stated in this report: "He has shown what powers are hidden in the feeble child, and in what manner they can be developed. The pupils have made astonishing progress in some branches, thereby proving that every child is capable of doing something if the teacher is able to draw out his talent, and awaken the powers of his mind in the order of their natural development."

This testimony refers, not only to exercises in spelling, but to all those by which Pestalozzi cultivated the observation and ingenuity of



View of Burgdorf.

his pupils. Some of these — as, object-lessons — were entirely out of the range of the ordinary school routine. In making such innovations, Pestalozzi had little difficulty with the children, for they always enjoy such teaching; but it was hard to convince the parents that their children could profit by any instruction that had not the scholastic character to which they had been accustomed. A man once said to him, "Why, these exercises are so simple that my wife and I could give them at home." "The very thing you ought to do," replied Pestalozzi, delighted to have an opportunity to speak in behalf of domestic education.

In the year 1800, occurred an important event, which drew Pestalozzi out of his isolated position, and surrounded him with friends and associates, who, identifying their work with his, must be considered indispensable links to his well-earned reputation.

Hermann Krüsi,* a young man engaged in the village school of Gais, Appenzell, was induced by a noble-minded man, Fischer of Berne, to take charge of a number of poor boys of that canton, and transfer them to Burgdorf. The parents of these children, on account of the embarrassment caused by the war, were too poor to educate or even support them; therefore, an appeal was made to those who were less unfortunate. The inhabitants of Burgdorf kindly received these little waifs, and Krüsi remained as their teacher.

Up to the time of his arrival at Burgdorf, Krüsi had never heard of Pestalozzi, but an acquaintance soon sprang up between them. After the death of Fischer, Pestalozzi, who had been devising the plan of starting a private school, made the proposition that they two should unite their schools, and enter into partnership. The proposition was accepted, and a school opened.

Pestalozzi and Krüsi soon found that, with differences of character, they were kindred in heart and purpose. They occupied the castle of the town, a huge old building, which stood on a rocky eminence and had formerly served as a residence for the governor of the district. The changes attending the revolution, by abolishing the office of governor, had made the building useless to the town, and it was offered to Pestalozzi rent free. He was left to his own efforts to supply furniture and to attract pupils; but he soon gained the confidence of the people, and his principles began to command the attention of enlightened men.

As the number of pupils increased, and more assistance was needed, Tobler and Niederer, friends of Krüsi, and citizens of the mountainous canton Appenzell, joined the little band to teach the subjects, Religion, History, and Geography. Still later Buss, a self-taught man, from Würtemberg, was employed to teach Form and Drawing.

The disinterested and enthusiastic manner in which these young men rallied, like disciples, around their venerable friend and master, can only be explained by their conviction that they were instruments in an immortal work. For some time the only reward they received was the approval of their own consciences; for they voluntarily resigned their salaries, in order to relieve Pestalozzi from the pecuniary embarrassment under which he labored.

A passage from one of Krüsi's letters, written at that time, contains an almost prophetic conviction of success: "Our work advances. The seed of a better instruction, conforming to the faculties of the human mind, has germinated. It will bear fruit such as no one, not even Pestalozzi himself, dares to anticipate." This enthusiasm manifested

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* Father of the author.

by teachers and pupils was, no doubt, one of the main causes of success; and this success made the Institution widely known, especially throughout Switzerland and Germany.

The assistance which Pestalozzi received from his younger teachers enabled him to prepare systematic courses of instruction in the different branches of study. Krüsi worked out exercises in Mental Arithmetic and Language; Buss in Geometry and Drawing; Tobler in Geography; while Niederer tried to analyze the principles of the method, free it from its experimental character, and raise it to the dignity of a great fact worthy of the attention of governments and legislatures.

These courses of study were tested by two years of trial in their school, carefully revised by Pestalozzi, and then published. They did not, however, achieve the result which their authors had hoped. Those teachers who were not imbued with the spirit of the method could not make use of the exercises, however systematically arranged; while those who possessed the right principle required neither the book nor the exercises, but were able to frame a course for themselves. Even at the present day, the books which allow the teacher who is able to use them well the most liberty, are not those which obtain the patronage of the public; but rather those that save the trouble of reflection, and place the least obstruction to the machinery of recitation.

It was the unanimous testimony of all who were engaged in Pestalozzi's school at Burgdorf, that the time spent there was the most profitable and pleasant period of their lives.

The growing fame of the institution attracted to it, not merely boys, but often men of mature years, who left honorable and remunerative employment in order to study the method there pursued. Far from being ashamed of the elementary character of the exercises, these men were candid enough to confess that their own education had been neglected in these very elements, and that they were fully convinced that the true system of education must be built upon a foundation of thorough elementary instruction.

A young man who visited Pestalozzi after having completed, with apparent success, his studies at a German university, was made aware of this truth in one of his walks along the river Emme, which bathes the foot of the hill on which the castle stands. Perceiving that a boy picked up from among the various pebbles of the river only those which belonged to the limestones, he exclaimed: "That boy makes me ashamed of my knowledge! All the catalogue of scientific names which I have in my head would not enable me to select the limestones from others." A distinguished man of Sweden showed his faith in the work of Pestalozzi by traveling all the way from Stock-

holm to Burgdorf, in order to consult him about the best method of educating his infant son.

If his teaching and example gained him such confidence from persons living at a distance, how much greater must have been the magical charm of his personal influence. Von Türk states that "he never saw a face expressive of more enthusiasm, goodness, and love for all men than that of Pestalozzi." It was by no means an attractive face, judged by the usual standard of beauty; neither were his words and sentences very intelligible, partly because they were uttered in the Swiss dialect, and partly because they were the thoughts and feelings of a man who, as Biber says, "carried an unborn universe in his bosom."

As a teacher, especially in regard to order and system, many faults could be found with Pestalozzi's work; but his enthusiasm usually triumphed over all obstacles, and he gained in interest what he lost from want of method. This enthusiasm was sufficient even to counteract the effects of physical prostration. An incident, in point, is related by Krüsi: "A foreign embassador announced his intention to visit the school on a certain day. Pestalozzi, unfortunately, was confined to his bed by a violent illness. He, nevertheless, insisted on being present on this important occasion, and, supported by Krüsi, he entered the school-room with many a groan. He questioned his pupils; his eyes began to glisten, and receiving their quick answers, he became animated, and his restless mind did not suffer the body to remain quiet. He left the supporting arm, dropped the cane, moved about with a step that grew steadier and quicker, till he actually forgot — nay, lost all his pain. The mind had triumphed over the body and performed a cure which no physical agency could have effected in the same time."

While at Burgdorf, he became so well known throughout Switzerland that he was chosen one of the deputies sent to Paris in 1802, in order to frame a new constitution, which should unite the conflicting interests of Switzerland and put an end to its internal dissensions. A letter, written by Krüsi during his absence, shows that in his new capacity Pestalozzi met with little success: "We believe that Pestalozzi is returning from Paris, and will be here in a few days. How we all long for him, you can imagine. Alas! his noble heart made him hope that he could do something for his father-land. He found the fate of our country and of all Europe in the hands of men who care only for themselves, and subordinate every thing to their own ends. This very experience will be of importance to him, as it will bind him more firmly to his work, through which alone it is possible to gain a lasting

influence on the minds and convictions of the people, and free them from the chains which bind them.

"Pestalozzi's method will work immeasurable results: the nobler part of humanity will foster it; the simplest intellect will seize it. The interest in it increases from day to day, and men who but a short time ago were heart and soul opposed to it have become its stanchest supporters."

At this time the government of Switzerland was merely temporary. Every thing that depended on political action was unstable and precarious. The chief political parties — the Federalists and Centralists — were bitterly hostile to each other, and each was struggling for supremacy. In this extremity, an appeal was made to Napoleon to act as mediator between the warring factions; and in his decision he compromised between the two parties. In deference to the historic antecedents of Switzerland, he restored to the cantons much of their former power; but at the same time he made liberal modifications in favor of more modern ideas.

Up to 1802, Pestalozzi had received from the Helvetic Government a scanty support; and had even obtained grants for the establishment of a Normal School and an Orphan Asylum in addition to the Institution which he already conducted. By the political change, however, the funds at the disposal of the central government for the support of schools, were taken out of its hands, thus depriving Pestalozzi, not only of prospective benefit, but of present support. Besides this, the castle which he had gratuitously occupied was again to be surrendered to the governor of the district. This literally turned the school out-of-doors; for the claims of the poor school-master were of little consequence when compared with those of the magnate of the district, before whom all must deferentially bow.

Pestalozzi was now obliged to look out for another place to which to transfer his Institution. At this juncture, Emanuel von Fellenberg, founder of the Agricultural School at Hofwyl, invited him to establish a school contiguous to his own at Münchenbuchsee. At the same time the authorities of the canton of Vaud, just emancipated from the thralldom of the Bernese Government, offered him the choice of three castles in which to continue his operations. At first undecided, he sent the greater number of his pupils, under the supervision of a part of his teachers, to Münchenbuchsee, while his other assistants opened a school in the castle of Yverdon, situated at the southern extremity of Lake Neufchâtel. In the meantime, in connection with Krüsi, he devoted himself to literary pursuits. But the separated members of his Institution ardently desiring to be reunited under his fatherly care,

he yielded to their wishes, and joined them in the castle at Yverdon. This old fortress, with its thick walls and four round towers, which had stood many a siege of invading armies, was now captured by a school-master; and it was henceforth to become more formidable in its attack upon ignorance, than it had before been in its defense of liberty.

CHAPTER V.

LIFE AT YVERDON.

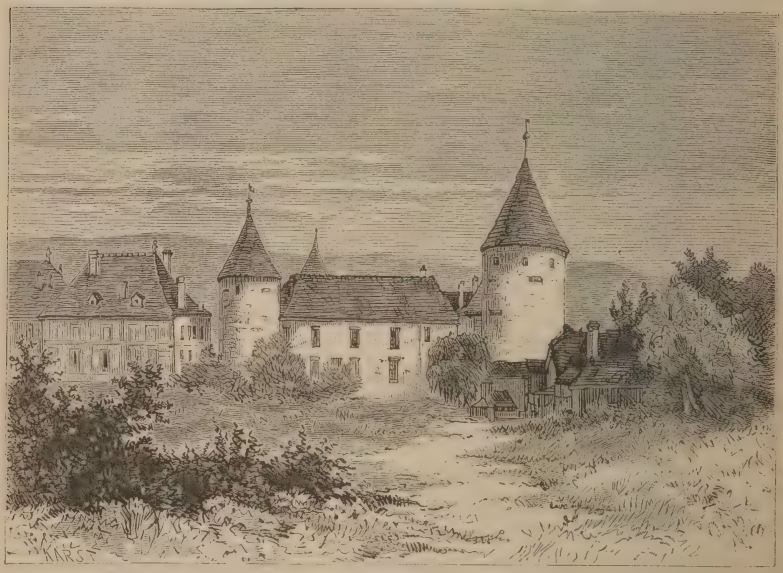
WE have now arrived at the most momentous period of Pestalozzi's life. His Institution had obtained such celebrity that the attention of all the prominent friends of education in civilized Europe was centered upon its work. A great many facts of that era must necessarily be omitted, as partaking too much of a local character to be of general interest to the public. There are, however, features of it which belong to the whole world, and which may be studied and imitated by coming generations. As the contemplation of the Christian Church in its original purity and simplicity will ever preserve religion from degenerating into mere formal rites and dogmas, so the contemplation of this period of educational enthusiasm will have a powerful influence in arresting instruction from degenerating into routine.

An eye-witness speaks of the spirit prevailing in the Institution during its best period, in the following words: "The pupils and teachers were united by that unaffected love which Pestalozzi, who, in years, was a man verging to the grave, but in heart and mind a genuine child, seemed to breathe out continually and impart to all who came within his influence. The children forgot that they had another home, and the teachers that there was any other world than the Institution. Not a man claimed a privilege for himself, not one wished to be considered above the others. Teachers and pupils were entirely united. They not only slept in the same rooms, and shared the labors and enjoyments of the day, but they were on a footing of perfect equality. The same man who read a lecture on History one hour, would, perhaps, during the next, sit on the same form with the pupils for a lesson in Arithmetic or Geometry, and, without compromising his dignity, would even request their assistance and receive their hints."

The influence of Pestalozzi over his teachers was very great. On two evenings of each week, he met with them to discuss their work. At these meetings, each one was called upon to give an account of the

plan of his lessons, and of the character and behavior of the children under his special care. The remarks of each, and the conclusions to which they led, were noted in a book, which was always open for examination. These consultations tended to produce unity of feeling, thought, and action among the teachers. Mistakes which may have been committed were criticised and corrected; and excellences became a common heritage. The character and habits of the pupils became known to all, and the ability shown in one direction was made to balance the deficiency in another — a result which often relieved them from an unjust charge of stupidity or idleness.

In many schools the teachers stand isolated. They are neither in communication with the parents nor the principal, nor do they have



VIEW OF YVERDON.

any action in unison, except in the all-absorbing task of making a programme of the daily recitations. If there were more frequent consultations and greater concert of action among teachers, the moral and intellectual condition of schools would be improved.

A healthful mind requires a healthful body; therefore, physical education, in the Institution, received due attention. The pupils were made to rise early, their food was good and simple, and gymnastic exercises were systematically practiced throughout the year. Frequent bathing in the neighboring lake, and walks upon the sunny hills, were favorite amusements in summer. No effeminacy was suffered to pre-

vail. If a spoiled boy, who was afraid of the air or the touch of the snow, entered the school, he was sure to be cured of his weakness by the example of his companions, which, in such cases, is the best instructor.

Full exercise to every faculty of the mind was also given, and thus a healthful reciprocity was established between mind and body. The situation of the school, amidst some of the most beautiful scenery of Europe, proved a powerful auxiliary in the accomplishment of this end.

The town of Yverdon is situated at the extremity of Lake Neufchâtel, and commands an extensive view of this lake and its vine-clad shores, dotted with towns and villages. To the west, the Jura mountains extend in an unbroken chain, delightfully varied by pastures, forests, deep ravines, and masses of bare rock. From the summits of these mountains the traveler looks down upon the tranquil lake beneath; while to the south lies the wide valley, with all its variegated richness, bounded by the snow-draped Alps, from the center of which towers the majestic summit of Mont Blanc. This valley is traversed by the river Orbe, which, fed from an invisible lake above, rises suddenly from beneath a high rock, and lower down falls over a precipice. These infinitely varied beauties of nature could not fail to inspire both teachers and pupils.

It must not be understood, however, that the attention given to physical exercise and to the contemplation of nature and her laws, occasioned any neglect in other studies. On the contrary, the pupils received an additional *stimulus* from the strength gained, and from the spirit of observation aroused. The impressions, which flowed into the awakened senses from the magnificent scenery, provided materials for both thought and expression, and served especially as a basis for formal exercises in language and composition. According to this plan, composition comes before analysis, and the use of language before rules. In the old system, definitions and rules were given first, and the latter were thus often doomed to be rulers without dominion.

Mathematics, however, was the branch in which the pupils made the greatest progress; and the recitations in this subject, caused much admiration on the part of visitors. The reason for this was, that the science of numbers could be most easily brought within the laws of progressive development, which form the basis of the Pestalozzian philosophy. In the experimental stage of the great reform, it was but natural that prominence should be given to that study which most readily conformed to its spirit, and, at the same time, best illustrated its laws. Other branches, such as the various departments of Natural

History, were much more complicated in their relations; and hence required a deeper investigation and a wider experience for their full elucidation.

Singing formed a pleasing accompaniment to all the devotional exercises and festal gatherings of the Institution, and proved a strong element in promoting the harmony of its members. This subject was ably taught by Dreist, a man of high moral and religious principle. In this work he followed the plan of Nägeli and Pfeiffer, composers of high order, and friends of Pestalozzi.

Religious instruction, calculated to lead the pupil to the living source from which spring humility, self-devotion, and an active striving for perfection of character, received constant and special attention. The morning and evening devotions, in which all joined; the truly elevating manner in which some festival days, especially Christmas and New-year's, were celebrated; and, above all, the spirit of brotherly love which seemed to pervade the members of the school, gave evidence that the loving precepts of Christ were received by willing ears and intelligent minds. This was the crowning glory of the whole system.

It was with reverence and love that the members of the household listened to the impassioned appeals of one who had borne the cross for his principles; had devoted his life to the welfare of the poor and unfortunate, and upon whom, with unanimous consent, they bestowed the affectionate title, "Father Pestalozzi." But his reputation was not confined to his school, nor even to Yverdon and its vicinity. His fame penetrated to distant countries, and his fervent appeals in behalf of a better system of education reached the ears of enlightened men every-where.

The time was no doubt favorable for the cause of universal education. The horrors perpetrated during the French Revolution, and the deep wounds inflicted by internal dissensions and cruel wars, could not fail to direct the attention of thinking men to the cause of the evil, as well as to the remedy by which alone it could be radically cured. Clear-minded men advocated an education which should be universal, not only in its freedom to all, but in its development of every faculty of the human mind.

Fichte, the great philosopher, in his addresses to the German n[illegible]tion, spoke of the principles of Pestalozzi as the best means for nation[illegible] regeneration. William, King of Prussia, through his Minister of Ed[illegible]cation, sent a number of young men of talent and culture to Yverdon[illegible] study the new methods. The king of Holland, the "Prince of Peac[illegible] then all-powerful in Spain, and even Alexander, the mighty Czar o[illegible]

Russia, took a similar interest in the cause. Pupils came, not only from the various states of Germany, but from England, France, and Sweden. Thus the Institution at Yverdon contained pupils from nearly every nation of Europe, although the greater number were of German and French origin. This fact often obliged the teachers, in order to be understood by all, to give their instruction in two languages — a feature not favorable to rapid progress.

Pestalozzi's time was fully occupied in the superintendence of this large and heterogeneous assembly, in an extensive and varied correspondence, in his literary labors, and in attending to the financial management of the Institution. For this last labor he, unfortunately, had little taste or ability, and the balances were usually against him. The reasons for these deficits are obvious. Of the great number of pupils which belonged to the Institution, scarcely two-thirds paid their full board and tuition. Of the remainder, some paid a part, and many nothing at all. No pupil was rejected on account of his poverty, but every one who manifested a desire to improve was admitted. Although urged to caution by the sad experiences of his early life, Pestalozzi ever forgot his worldly interests when the welfare of humanity appealed to his susceptible heart. A touching incident, illustrative of this self-forgetfulness, was related to the author by an eye-witness:

"A poor young man, having traveled on foot from a distance to pay his tribute of respect and admiration to Pestalozzi and his work, found himself so reduced that he could not pay for a night's lodging at the hotel. Pestalozzi, not wishing to disturb his household, offered his own bed to the wearied guest. Some friends calling at his room soon after, were astonished to see his bed occupied by a stranger. Alarmed at his absence, they went in search of him, and found him at last, stretched on one of the hard benches of the school-room in sound sleep, and totally unconscious that he had done any thing but his duty."

He found the fittest instruments for his work among the humble and lowly, and his joy must have been pure and unalloyed when afterward he saw them filling positions of trust and responsibility, an honor to science and a blessing to their fellow-men.

There is, apparently, another phase to his character. Instead of a poor wanderer, the arrival of an influential statesman, or perhaps a prince, is announced. What causes him to rush impetuously into the presence of the august visitor and lead him to the recitations of his best classes? Is it subserviency to the powerful and the rich, and a selfish desire to obtain their approval and applause? Or is it because he sees behind the prince or statesman a whole nation which would be

blessed by receiving a better instruction? The following incident will best answer these questions:

The king of Prussia, on his visit to Neufchâtel, then a Prussian principality, expressed a desire to see Pestalozzi. It happened, however, that the latter was very ill at that time, but his interest in the cause to which he had devoted his life impelled him to attend to the call. On being lifted into the coach, he fainted several times, and his friends strongly urged him to give up his intended visit. "No," said he; "let me go; for, if by my humble intercession, I shall only cause a single Prussian child to receive better instruction, I shall be satisfied."

The bearing of Pestalozzi during the visit of the great Hungarian, Prince Esterhazy, is so characteristic of the man, that we can not forbear giving it in the words of Ramsauer, who had a part in the transaction: "In 1814, the aged Prince Esterhazy paid us a visit. Pestalozzi ran all over the house calling out, 'Ramsauer! Ramsauer! where are you? Go directly with your best pupils to the Red House,' (the hotel at which the prince had alighted). 'The prince is a person of the highest importance and of infinite wealth, and has thousands of serfs in Hungary. He is certain to build schools and set free his slaves, if he can only be made to take an interest in the matter.' I took about fifteen pupils to the hotel, and Pestalozzi presented me to the prince with these words: 'This is the teacher of these pupils, a young man who fifteen years ago emigrated with other poor children from the canton of Appenzell, and came to me. He received an elementary education, according to his capacity, without let or hinderance. Now, he is a teacher himself. You thus see that there is as much ability in the poor as in the richest — frequently more' (candid Pestalozzi); 'but in the poor it is seldom developed, and even then not systematically. He will show you every thing that we do better than I could. I will, therefore, leave him with you for the present.'

"I now examined, taught, explained, and bawled, in my zeal, till I was quite hoarse, believing that the prince was quite convinced of every thing. At the end of an hour Pestalozzi returned. The prince expressed his pleasure at what he had seen. He then took leave, and Pestalozzi, standing on the steps of the hotel, said: 'He is quite convinced, quite convinced, and will certainly establish schools on his Hungarian estates.' After we had descended the stairs, he said: 'What ails my arm? It is very painful; see, it is quite swollen. I can not bend it.' In truth, his wide sleeve was too small for his arm. I looked at the key of the house door, and said to him: 'Look here! you struck yourself against this key when we were going to

the prince an hour ago.' On looking, it appeared that Pestalozzi had actually bent the key by hitting his elbow against it, and for an hour, in his excess of zeal and joy, had not noticed the pain." This shows how ardent and zealous was the good old man when he thought he had an opportunity of benefitting his fellow-men.

During the war of 1814, a requisition was made by the Austrian commandant that the building should be given up as a hospital for his army. Fortunately, the Emperor Alexander was at Basel, and to him Pestalozzi immediately went to see if any thing could be done to save his school. He was received in the most friendly manner, and the emperor promised to interpose in his behalf. This he did, and the hospital was not established at Yverdon at all.

In November of the same year, the emperor bestowed upon him the order of St. Vladimir, fourth class, "with which," says Krüsi, "he was so delighted, that he showed it to every one about him." His friends, who knew well that the real reason of his joy was the fact of seeing the mighty Czar pleased with his work, and interested in the cause of education, could, nevertheless, not conceal a smile at the thought, that a man who had tried to save humanity from its mental sloth, should be rewarded with the fourth class order, while the inventor of a wholesale killing machine had been found worthy of one of the second class.

These apparent fits of vanity are in such strong contrast to his usual simplicity and modesty of manner, that they must be attributed to the temporary impulses by which he was moved when he received an unusual and unexpected recognition of the value of his work from those who had power to carry it more fully into execution.

The following incident further illustrates the impulsive nature of Pestalozzi and the genuine goodness of his heart: "The oldest teachers," says Krüsi, "myself included, were always accustomed to use the familiar 'thou' in addressing our friend and father. It happened, one day, that I accompanied Pestalozzi to Berne, where he was to visit some members of the Government. On our journey, which was accomplished on foot, Pestalozzi suggested to me that it might be desirable to drop the familiar pronoun, and to prefix Master to his name in the presence of the distinguished men whom we would soon meet. Although inwardly vexed, I said nothing. When half-way there Pestalozzi expressed a desire for cherries, which I accordingly bought, and, taking off my three-cornered hat and making a profound bow, I said: 'Will Master Pestalozzi condescend to take some cherries?' This was too much for the assumed dignity of my simple-hearted companion, and, forgetting his own injunctions, he said, with a half-

laughing, half-angry expression, 'Thou wicked man; never do this again in all thy life!' Thus the matter ended."

It might have been well had Pestalozzi possessed sufficient vanity or pride to have made him more careful of external appearances, especially in regard to person and dress. It may be said, that an extraordinary person should not be judged by the ordinary standard; and, that it is better to neglect the conventionalities of life in the furtherance of a great cause, than to give such exclusive attention to personal appearance as to forget the nobler interests of humanity. But in this, as in most of the practical concerns of life, there is a medium course, which will allow of a devotion to a great cause, and, at the same time, will bestow sufficient thought upon manners and dress as not to excite special attention.

It is also true, that a man who stands above the multitude, either in character or position, should be an example in small as well as in great things; and an educator, especially, is expected to practice the precepts which he inculcates. We have already spoken of the hieroglyphical character of his handwriting, which only his intimate friends were able to decipher, and of his carelessness in arithmetical operations, which he performed by his heart rather than by his head; but we have yet to mention how people who judge only by the outside were often sadly mistaken in the ideal picture they had formed of him.

It happened once that his wife sat, in company with other ladies, on a balcony overlooking the road at a watering-place. They saw a traveler approaching on foot, with clothes covered with dust, and otherwise presenting such a singular appearance, that one of the ladies, turning to Madame Pestalozzi, called her attention to him by saying, "Look there! who may this monster be who is approaching?" "Madame," replied the lady, her eyes glistening with pride and pleasure, "that is my husband."

On another occasion he got into trouble from a similar mistake. Having undertaken a journey on foot to the town of Solothurn, he met a beggar, who asked for alms. Pestalozzi, who could never refuse any appeal of that kind, searched his pockets for money, but found that it had already taken to itself wings. In order not to disappoint the man, whom he saw anxiously watching him, he looked about his person and found that he could easily spare his silver shoe-buckles. These he accordingly gave to the beggar. Finding, however, that the shoes had a tendency to slip from his feet, he fastened them with bits of straw, and, absorbed in thought, with occasional exclamations and gesticulations, he tramped along the dusty road.

On entering the gates of the city he was arrested by a policeman as a vagabond, or, at least, as a suspicious character. Pestalozzi expostulated in vain. He could not convince his uninvited companion of his respectability. As a last resort, he asked to be taken before Luthi, the mayor. This request was granted. Upon arriving there, the mayor at once recognized his esteemed friend, and embraced him with many a word of affection and welcome. The policeman stood by with eyes and mouth open, and at last slipped away, conscious of having committed a blunder in his zeal for the interests of the city, and with grave doubts in regard to his own powers as a physiognomist.

Like others who have been possessed with a single absorbing idea, he was frequently so absent-minded as to be utterly unconscious of surrounding circumstances. It is related, that once, during a pelting rain, he went to see a friend who lived at a considerable distance. Although he had an umbrella, he was so absorbed in thought that he forgot to open it. When his friend saw him approaching, dripping wet, with his umbrella under his arm, he exclaimed: "Why did you not open your umbrella? Do you not see it rain?" "You are right," said Pestalozzi, spreading his umbrella. "Oh," said his amused friend, "this will be of little use, now that you are under shelter." "You are right," said the philosopher, as he again shut the umbrella and entered the house.

While these incidents are ludicrous, they reveal a certain helplessness and unfitness for the practical requirements of life, and explain, to a large extent, the dissensions and sufferings to which he was exposed toward the evening of his eventful life. These infirmities also account for the want of order which some sharp critics, especially Raumer, seem to have discovered in his school.

In regard to this last point, there were circumstances which would have acted unfavorably in any school, even if conducted by a much higher administrative talent than was possessed by Pestalozzi.

First: It was not established by government, nor by any association which could command money and influence; but it was called into life by the enthusiasm and persistence of a single man who had neither wealth nor position. He was aided, it is true, by trustworthy friends; but they all relied for success upon the principles on which their work was founded, and gave little heed to the pecuniary benefits which might have been derived from coöperation.

Second: It contained pupils from almost every country of Europe, professing different religions and speaking different languages.

Third: The pupils consisted, not merely of boys, sent thither by

their parents and guardians, but, in many instances, of men who had left their vocations in order to study the method with its originator. It thus often happened, that the unsophisticated boy and the mature thinker were in the same room, engaged in the same work.

Fourth: It was visited at all seasons and at all times of the day by students and foreign travelers, who wished to observe the workings of the system, and whose wishes were generally gratified at the expense of regularity and order.

It was not in the power of Pestalozzi to change the circumstances which were the direct results of his great reputation; and it is obvious that they were not favorable to the healthful progress of the school. The peculiar and anomalous condition of affairs often necessitated a course of action in which the principles of the system were openly violated to meet certain pressing and unexpected emergencies.

At Burgdorf, where the teachers were linked to Pestalozzi by bonds of reverence and love, and where the number of pupils was small, the government of the school was of a patriarchal character. The advice or wish of the venerable father acted as a command, and his approbation like a blessing. At Yverdon, this touching faith and child-like simplicity gradually changed, to conform to the new conditions and circumstances. Some of the teachers who excelled in practical efficiency or learning, had, in spite of their self-negation, established a reputation which, in many respects, was equal to that of their master. They were often thought able to express his views better than himself, and hence they were frequently consulted by the students of the system. In spite of this voluntary tribute to their knowledge and ability, they always respected the wishes and authority of their old friend, and upon all important occasions consulted him.

During the period when the reputation of the Institution was at the highest, the government was of a decidedly republican character. This spirit of equality pervaded all thoughts and sentiments, and was shared by pupils and teachers alike. The truth which a pupil established by investigation, was as much respected as though found in a book or uttered by a teacher. Freedom, restrained only by salutary laws, led to voluntary exertions; and, although these occasionally disturbed the perfect order of the school, still the rich fruits of liberty more than compensated for the irregularities — a truth which will also apply to all other human affairs.

In the complicated relations of a large school, two things are necessary to its highest success — unity of purpose, and harmony of action. A watch must have a spring to furnish it with motive power, or the

wheels can not work in unison and give uniformity to the motion of the hands. The spring of a school should be moral power; but, when despotism usurps this place and commands obedience without regard to motive, harmony of action is lost through the gradual decay of the liberty, good-will, and enthusiasm, upon which it depends. From the republican rule, which fostered freedom and excited individual action, the school at Yverdon gradually passed under a despotic sway, which proved fatal alike to its success and to the application of the principles upon which it had been founded.

In the following passage Pestalozzi confesses his own inability, and fully acknowledges the assistance which he received from others: "When I consider my work as it stands now, I must confess that no man, by his own resources, was less capable of accomplishing it than I was. It required extraordinary means, and I had not even ordinary ones at my command. It required calm, dispassionate views, and I am the most nervous and impulsive man in the world. It required deep mathematical knowledge, and I have the most unmathematical mind that can be imagined. It required classical culture and great powers of language, combined with administrative talent, and I possess none of these. My head was so hot, that my friends were sometimes afraid it would crack; but I found men of clear and calm minds to sustain me in my labors, and so my work exists. All this was done by love, which possesses divine power if we are only true to the right and not afraid to carry the cross."

We have already shown, that, from the peculiar character of his genius, and from the preponderance of his feelings over his reason, he needed some one to render his ideas and plans intelligible to the world, and to unite them into a regular systematic whole. He needed this assistance, in order to show the connection of his work with the progress of human culture and civilization. To Niederer we are indebted for the philosophical form in which the truths of the great educational revival are embodied. Raumer says, that "only by the aid of such a man did Pestalozzi hope that his Swiss idiom could be translated into intelligible German. For some time he even thought that Niederer understood him better than he did himself."

Many are the honorable testimonials given by Pestalozzi during the period of their friendship to the rare value and disinterestedness of his co-laborer. And well might he be proud of him; for the services of Niederer were of such a nature that they won for Pestalozzi the admiration and respect of the educated public; and were further required to shield him from the enemies who tried to undermine the very foundations of his system. But there was one serious

defect in Niederer's work. The results which his philosophic mind anticipated would follow a thorough application of Pestalozzi's principles, he sometimes so represented, that the impression was conveyed that they were actually attained, while yet they existed merely in theory.

Moreover, it was claimed, and not without foundation, that Niederer was unable to give much aid to the practical details of teaching, or to contribute materially to the realization of his own philosophic suggestions.

It seems natural, therefore, that Pestalozzi, in moments of despondency, or when a strong practical hand was required for the government of his school, should have become somewhat estranged from his faithful friend; and the more so, as both possessed impulsive temperaments which were not attuned to each other. It is certain that at one time the influence of Niederer over Pestalozzi was such that several passages of his writings, in style as well as thought, point to the former as their real author. It is to these he undoubtedly alludes, when, at a later period, by way of apology for discrepancies between his theory and practice, he says: "In this and several other passages, I express, not so much my own peculiar views of education in their original simplicity, as certain immature philosophical notions with which, at that time, notwithstanding all our good intentions, most of the inmates of our house, myself among the rest, must needs perplex our heads, and which brought me personally to a stand-still in my work. These views caused the Institution, which seemed to flourish, to become rotten to the very core, and are to be looked upon as the hidden source of all the misfortunes which have since come upon me."

This throwing the cause of all his misfortunes upon an abstraction must be taken *cum grano salis*. It is often the case that an individual whose physical organization has been weakened by the abuses of a whole life and by a total neglect of the laws of health, discovers at once that some innocent fruit of which he has partaken is the cause of the pain which he feels. In the same manner the causes of a mental or moral disorder are often attributed to a casual incident in the great drama of action.

In a letter to Pestalozzi, after the loss of mutual confidence, Niederer says: "Ruin entered your Institution when, dazzled and led away by individual instances of brilliant talents and results, you ceased to bestow any particular attention upon those moral qualities which, by their nature, can only work in silence, although they stand higher than talent, and alone can render the development of

talent possible; when you began to act as if you owed every thing to that with which you could make a display, and nothing to what was not suited to this purpose. Under this fundamental error, I say more, under this fundamental injustice, Mathematics was made prominent; as if that alone was the essence of the method, and the salvation of humanity. Low and one-sided qualities were honored at the expense of the higher ones. Good temper, fidelity, love, if not joined to these external attributes, were slighted and depreciated. In the kind of praise which you gave to the manual dexterity of inexperienced youths in particular departments, you placed this skill above intelligence, knowledge, and experience."

The reader is requested to notice the allusion made to the overestimation of Mathematics, and to the preference given to inexperienced but showy youths who occupied positions as teachers, to old and faithful assistants, whose influence could not be estimated by public exhibitions. All these thrusts were aimed, not so much at Pestalozzi himself as at his false adviser and, at the time, actual master, Joseph Schmid.

We have already shown, that, owing to its European reputation, the school was made up of incongruous elements, and was anomalous in character; and, unless guided and controlled by the highest wisdom, the seeds of dissolution which it contained would germinate. While conceding this as a matter of justice, it can not be denied that the direct blow which caused its painful and violent death, was given by Schmid. In order to show this, we propose to give a brief notice of his career.

Joseph Schmid was a Catholic peasant boy from Tyrol, who entered the Institution while it was at Burgdorf. He exhibited such a power in Mathematics that Pestalozzi took great delight in his progress, and spoke of him as "a child of the method," "a great power," etc., without inquiring very deeply into his character.

It soon became evident to most of the teachers, that, beneath a rough exterior and a blunt manner, Schmid concealed the germs of a selfish ambition and overbearing intolerance. He became a teacher in the school at Yverdon, and raised the mathematical department to a high degree of excellence. In 1810, he resigned his position and opened a school in Austria, which he conducted with great success. Although the remaining teachers had no admiration for his character, they greatly missed his executive talent, both in his own branch and in the financial and administrative departments of the Institution. This was especially the case with Pestalozzi, who, in his advancing age, felt more than ever the need of a strong hand to aid in

all the practical details of the business connected with his school. Accordingly, an invitation to return to his former position was conveyed to Schmid through Niederer. Schmid accepted the call, and returned to Yverdon in 1815.

His diplomatic tact showed him at one glance the advantage of his position. Seeing from the confused state of affairs under which the school labored that his services had become indispensable, he was determined to show that he had come back as master, and not as a subordinate. He possessed all the elements of successful discipline, except the spirit of love and truth, through which alone voluntary allegiance is rendered. The rude and inconsiderate manner in which he treated the older associates of Pestalozzi, men who had sacrificed their best years in the furtherance of the great reform in which they were all engaged, caused the first feelings of discontent; and when he added to this sweeping changes without consulting any one, all the teachers expressed their dislike for such arbitrary proceedings.

For a time the wife of Pestalozzi acted as a minister of peace between the hostile parties; and during her last illness, the teachers refrained from remonstrances, out of sympathy for the deep affliction of their venerable friend. This noble woman died on the 11th of December, 1815, aged nearly eighty years. She had been the faithful partner of Pestalozzi for little less than half a century. At the funeral, after a hymn had been sung, Pestalozzi, turning toward the coffin, said: "We were shunned and despised by all; sickness and poverty bowed us down; and we ate dry bread with tears. What was it that, in those days of severe trial, gave you and me strength to persevere and not lose hope?" Thereupon he took a Bible, which lay near at hand, pressed it to the breast of the corpse, and said: "From this source you and I drew courage and strength and peace." She was buried under two tall walnut trees in the garden of the castle.

Soon after the death of Madame Pestalozzi, their indignation against Schmid caused twelve of the teachers to draw up a formal complaint against him, and present it to Pestalozzi, with the distinct intimation that, unless the arbitrary proceedings were at once discontinued, they would be obliged to leave. Broken in spirit and health, and tormented by conflicting emotions, the old man yielded to his evil adviser, and accepted their resignation. The German teachers at once left. Relieved of these obstacles to his ambition, Schmid began to direct his weapons against Niederer and Krüsi. The latter was too gentle and peaceful in disposition to enter into any conflict, and, in 1816, sorrowful as a child who takes leave of

his father, he severed his connection with Pestalozzi. Niederer remained another year, when he also left, and Schmid was sole master of the field.

This victory proved the ruin of the school. Whether, misled by vanity, Schmid thought himself equal to the whole task of managing a complicated establishment, or whether he hoped to attract new pupils from abroad through the great reputation of Pestalozzi and his own acknowledged ability as a mathematical teacher, he was alike doomed to disappointment.

It is difficult to comprehend how Pestalozzi, with his great purity and warmth of heart, could feel any real attraction toward Schmid, who had bereft him of his oldest friends, and who was so universally disliked. His own answer to this is: "Inexplicable feelings drew me toward him from the first moment of his appearance in our midst;" "I have never felt myself so drawn toward any other pupil;" and, "He threw a hard shell about the kernel of my vanishing labors, and saved me."

It often happens, indeed, that persons of different temperament are attracted toward each other, and form friendships,—the peculiarities of each setting off and stimulating the best qualities of the other. But, if such friendship is lasting, there must be a unity of faith in all important matters, and their lives must be devoted, in common, to one noble end. No self-denying character can remain long in unison with one whose selfish aims are manifest.

Here is, perhaps, the key to Pestalozzi's temporary delusion. Schmid's plans were so artfully laid, that his selfishness was entirely concealed under the guise of philanthropy. He flattered Pestalozzi, that the generous scheme of founding a school for the poor, which the latter had conceived fifty years before, should now be realized; the last years of the old man's life should be cheered by the full accomplishment of the objects to which he had devoted the best part of his manhood; the funds for this noble charity could easily be raised by the publication of his scattered writings, etc. To these schemes Pestalozzi gave ready assent. A subscription for the sale of these writings received the signatures of several crowned heads, and of a great number of private persons in all parts of Europe. Fifty thousand francs were collected and intrusted to Schmid. Was this sum the "hard shell thrown about the kernel of his vanishing labors?" It did not save him.

The school for the poor was established at Clindy, near Yverdon, but it did not flourish. About thirty orphans were received; but, from the publicity given it, the many useless experiments introduced,

and the almost classical course of study pursued, it was not adapted to the wants of the pupils. The unity, simplicity, and enthusiasm of the other schools were not there. After a short and sickly existence, it was given up in 1825.

The Institution at Yverdon, deserted by its best teachers, and by most of its pupils, was given up at the same time. Pestalozzi's feelings, on leaving a place where he had spent nearly a quarter of a century, and about which clustered so many glorious as well as humiliating associations, were of a most painful character. In a letter to a friend, he writes: "It seemed to me as if the closing of the Institution was the closing of my life."

CHAPTER VI.

CLOSING YEARS OF HIS LIFE.

AFTER the events related in the last chapter, Pestalozzi returned to his beloved Neuhof, which was in the hands of his grandson who had married a sister of Schmid. In this place, under the influence of lacerated feelings, he wrote "Song of a Dying Swan" and "Events of my Life." These, on account of the accusations which he makes against himself, against some of his former friends, and against the errors of his method, have been differently criticised, according to the more or less favorable disposition of those who have reviewed his life. If they had been written in a calm, dispassionate state of mind, they might claim our full consideration, as the confessions of an octogenarian, who looks back upon a long and agitated life, and tries to separate its vain and perishing features from those which are destined to immortality. Such was, unfortunately, not the case with Pestalozzi. It is, however, cheering to know that he preserved to the last his interest for the cause of education.

In the summer of 1826 he visited the Orphan School at Beuggen, of which Zeller was superintendent. The children received him with songs, and offered him an oak wreath. But he declined it, saying, with tearful eyes, "Not to me, but to innocence, belongs this wreath." They then sang the song which he had introduced into his "Leonard and Gertrude," and which, from its associations with the past, stirred his inmost soul:

"Thou, who from the highest skies,
Every storm and sorrow stillest;
Hearts that doubled anguish tries,
Doubly with thy sweetness fillest;
On the wave of passion driven,
Oh, how longs my soul to rest!
Peace of heaven,
Come, oh, come within my breast."

In November of the same year, he was present at an educational convention at Brugg, where he read an essay on "The Simplest Way to Educate a Child from the Cradle to his Sixth Year." His heart

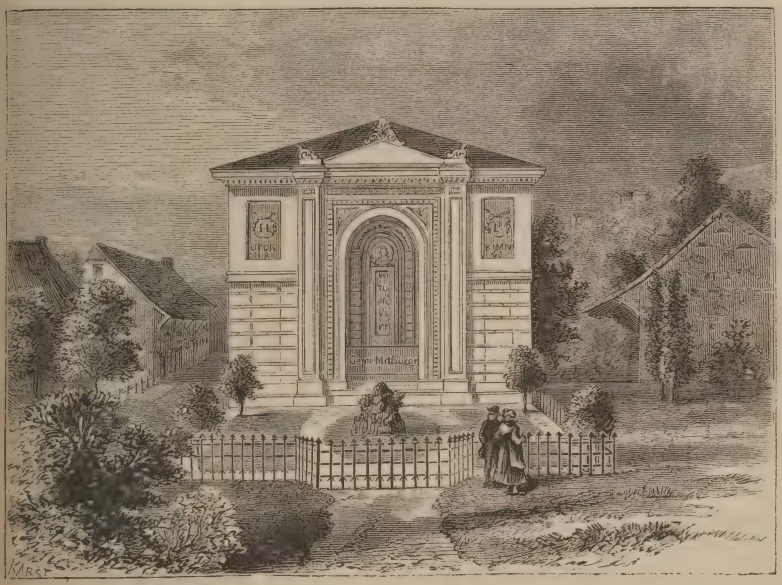
seemed to be as full of the subject as ever; and when he mentioned the innocent ways of childhood, tears filled his eyes. He returned to Neuhof, and there, with his family, quietly celebrated his eighty-second birth-day.

Soon after this he was prostrated with a fever, and in a few days was removed to the neighboring town of Brugg, in order to be nearer a physician. But the fever increased, and it was soon apparent that he would never recover. During his last hours, he said: "I forgive my enemies: may they find peace, now that I go to my rest. I should have been glad to live another month, in order to complete my last work; but I also thank God for calling me away from this life. My beloved family, remain attached to each other, and seek your happiness in the quietness of your domestic circle."

THE OLD SCHOOL-HOUSE AT BIRR, WITH PESTALOZZI'S GRAVE BEFORE IT.

He breathed his last on the morning of the 27th of February, 1827. He was buried in the cemetery of Birr, near the old school-house, which was afterward rebuilt, with an ornamental inscription to his memory. No more appropriate monument could have been devised for him than this — a cheerful home for those he always cherished. Few strangers attended his funeral, for the snow lay deep on the ground, and his interment took place sooner than was expected.

The teachers and children of the surrounding villages sang their thanks to the departed at his grave.



NEW SCHOOL-HOUSE, WITH INSCRIPTION TO PESTALOZZI.

In conclusion, we will add a few words in regard to his person, temper, and habits. In stature, he was rather slender and small, and, although not free from occasional fits of nervous disease, he possessed great powers of endurance. To a fastidious observer, his stooping figure and wrinkled face, surrounded by stiff, bushy hair, presented but little attraction. Having been urged at one time to have his likeness taken, he said: "Those who would perform this task must either violate the laws of truth or of taste; neither the one nor the other shall be done with my consent." But the beauty which springs from a pure, unselfish spirit, and a heart full of love and charity for all mankind, ever shone from his countenance, and made one forget the uncouth form and plain features. These constantly reflected the feelings of the moment, changing with the varying moods of his mind; at one time, expressing the heaven of love and affection, and at another, the sadness of care and despondency. When animated, his eyes seemed to move forward like brilliant stars, and then again to retreat, as if they were gazing into the inward immensity of thought. The fire of youth lighted his countenance and shone even through the wrinkles of age. His voice

was variously modulated — equally subservient to the gentle accents of love or to the thundering tones of indignation.

His walk was uneven; hasty when impelled by his lively temper, and slow only when absorbed in thought. His chest was deep and rounded; his neck stiff and strong. Every thing about him indicated an instrument in which all the chords of human nature were intensely vibrating, and from which new strains of truth and love must flow. His temper was quick, and easily excited; his conversation animated, and rich in ideas. When at leisure among his friends, he showed an ever-ready wit and much power of repartee, combined with great originality of thought.

His vitality and endurance were such, that, during the period of his greatest activity, he usually arose at two or three o'clock in the morning and began to dictate to his secretaries. In his domestic relations he was uniformly tender and affectionate. To his associates he was at once adviser, friend, and father. The most prominent characteristics in his religious life were his profound reverence and deep humility. If he failed to satisfy all in his profession of faith, or by his neglect of dogmatic creeds, there can be but one opinion in regard to his constant self-denial and deeds of practical benevolence. Over his faults let us throw Christ's mantle of charity — he has loved much, therefore much will be forgiven to him.

PART II.

ASSOCIATES OF PESTALOZZI.

INTRODUCTION TO PART II.

THE first associates of Pestalozzi — Krüsi, Niederer, Tobler, and Buss — were so intimately connected with his work, that their biographies are necessary to supplement his own. They joined him when he was poor and unknown; but their belief in the truth of his principles was so great that they were willing to sacrifice their own private interests to the great cause in which he was engaged. Some of the later teachers subsequently achieved a higher scientific reputation; but no others were so completely identified with the very conception and growth of the method which revolutionized the educational ideas of the age. In addition, the lives of these men give other illustrations of that enthusiasm which springs from an earnest devotion to truth.

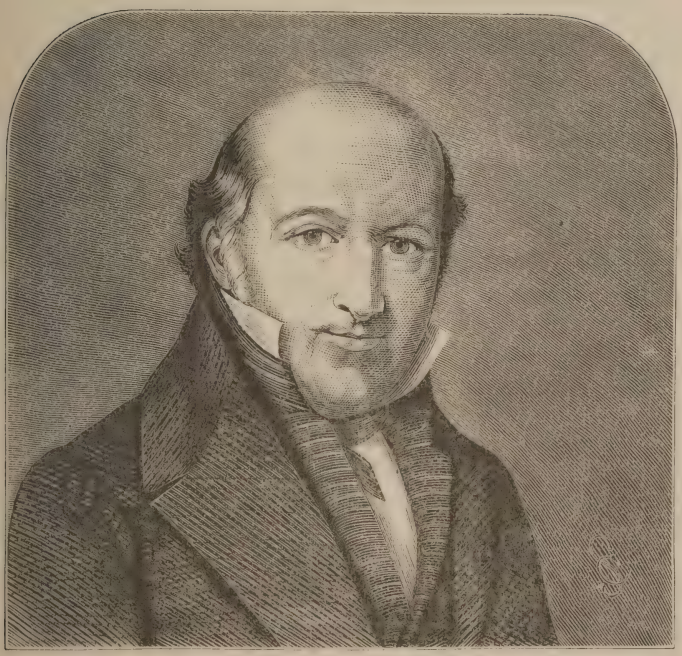
Besides these four whom we have mentioned, there were many others connected with the Institution, both at Burgdorf and Yverdon. Some of these were from the ranks of the pupils — young men who came to Pestalozzi when ignorant boys, grew up in the method, received all the education the school afforded, and then became teachers. The most prominent of these are Ramsauer, Schmid, and Steiner, of whom we give a short account.

Others were already men of culture and experience when they came to the Institution, and, merely wishing to learn the method, they remained but a comparatively short time. These alternately taught and received instruction. The names of Von Türk, Von Muralt, Blochmann, Plamann, Ladomus, Nabholz, Stern, and Ackerman are among the most noted.

Though all these men have done noble work in advancing the cause of education, and in disseminating the principles of Pestalozzi, it would exceed the plan of this work to give any detailed account of their lives.

CHAPTER I.

HERMANN KRÜSI.



HERMANN KRÜSI was born on the 12th of March, 1775, at Gais, a village situated amid the wild beauties of the mountainous canton of Appenzell. His father was a carrier, who brought up a large family as well as his means allowed. He died when his eldest son, the subject of our sketch, was in his fourteenth year. Upon this son devolved the occupation of the father and the task of supporting the family. Cheerfully and contentedly he commenced his labors, and for four years he pursued his weary rounds over mountain and valley, sustained by a sense of duty toward the helpless ones left in his charge. He might have followed this occupation

during the remainder of his life had it not been for one of those circumstance — sometimes called accidental, but which we would rather term providential — which entirely changed the purposes and conditions of his life. We will quote his own words:

"Allow me to lead your imagination to the sunny height of Mount Gäbris. On the summit of the pass, where the road from Gais to Trogen changes its direction, my life also took another turn. On a hot summer day in 1793, I carried a heavy burden up the steep mountain. Dripping with perspiration, I sat down at the top, when I was accosted by one of my relatives. I shall ever remember the short conversation which decided the fate of my life, and which he opened as follows:

"'It is warm.'

"'Very warm, indeed.'

"'Thou art earning thy bread by the sweat of thy brow. I understand that the school-master of thy village is going away. Hast thou not a desire to become a candidate for that office?'

"'Desire would help little here. A school-master must possess knowledge, and I have none.'

"'What a school-master with us needs to know, thou wilt be able to learn readily at thy age.'

"'But how, and where? I see no possibility of it.'

"'If thou hast desire for it, the needful will be found. Think of the matter and decide.'

"Thus he left me. There was, indeed, matter for reflection, but no ray of light seemed to enter my soul. Hardly conscious of my load, I descended the steep path. Having arrived at home, I procured a writing copy, which I wrote and rewrote perhaps a hundred times, in order to refresh my knowledge of penmanship, which, with reading, constituted, at that time, the principal branches taught at school. After this scanty preparation I had the courage to apply for the situation.

"The day of examination arrived. One candidate, older than myself, exhibited his learning. He was ordered to read the first chapter in the New Testament and to write some lines — a task which it took him half an hour to perform. I was called in. The examiner placed before me a genealogical table, from Adam to Abraham, as a reading exercise. He then handed me an unmended quill pen, desiring me to write something. 'But what shall I write?' said I. 'Write the Lord's Prayer, or whatever you like,' was the reply. As I had no knowledge, either of the parts of speech, of orthography, or of punctuation, the result of my scribbling may be

imagined. This was all the examination, and after it we retired. When we were recalled, the chairman informed us that neither had been found overburdened with learning: one of us was better in reading, the other in writing; but, since my rival was already forty years old, while I was only eighteen, they had thought I would sooner acquire the necessary knowledge. Moreover, since my dwelling (the town having no school-house) was better adapted for a school than that of my competitor, they had appointed me school-master.

"No doubt, I felt happy at this unexpected decision, although I had no reason to be very proud of my salary, which was only one dollar per week; while my vanquished opponent was appointed policeman, with one and a half dollars per week."

Krüsi was thus destined, at the age of eighteen, to take upon his shoulders a heavier burden than that which he had just laid down. This will be understood when we consider that he had to instruct about one hundred children of both sexes, in a small room, and that he had neither experience nor the knowledge of the means by which order and discipline are secured. Many teachers in his situation would have acted upon the principle of the proverb, "Poor pay, poor work;" but Krüsi was governed by higher motives. Assisted by the clergyman of the village, he soon succeeded in getting his school in good order. While working faithfully for the interests of his pupils, he sought every opportunity to gain information and to perfect himself in the details of his work. His school was soon considered one of the best in the place, although his methods of teaching were but slight modifications of the old mechanical routine.

For six years Krüsi thus conscientiously pursued his humble calling, when the current of his life was again changed.

The year 1799 was a hard one for Switzerland. Foreign armies were stationed along the Rhine, which forms the boundary between that country and Austria; and the whole of Europe was in political commotion. In consequence of this warlike state of things the eastern portions of the country suffered greatly from stagnation of trade and from actual famine. The western cantons, being less exposed to the invasions of the enemy and in possession of a more fertile soil, suffered less, and, therefore, were able to send assistance to their unfortunate brethren on the eastern side.

This assistance was not merely of a pecuniary character. The minister of Gais received an invitation from his friend, Fischer of Berne, to send a number of poor children to that canton, for whose support and education he would be responsible. At the same time, he ex-

pressed a wish to have a young man sent with them, who was able and willing to receive a systematic course of instruction in order to teach them.

Krüsi says: "As soon as I was made acquainted with the contents of the letter, an inner voice told me not to let such an opportunity for improvement pass. Making known my wish, I was selected for the work, and twenty-six of these young exiles were put in my care. To defray our expenses for a distance of one hundred and twenty miles, which, at our rate of traveling, it would take six days to perform, the selectmen intrusted me with forty-four dollars. We were, however, every-where hospitably received, especially at Zurich, where I had the pleasure of seeing the celebrated Lavater, whom I revered as a being of a higher order.

"On the sixth day we arrived at Burgdorf, the place of our destination, and presented ourselves for inspection on the square before the town-house. The benevolent citizens of the place received us there, and took the children to their respective homes. I was invited to Fischer's house. My first emotion was gratitude toward God, who had conducted me and my little band into a safe harbor, and had filled the hearts of so many with active benevolence. I had not been obliged even to touch the forty-four dollars which had been given me for traveling expenses; but had more than that sum, all of which I sent back to my employers, who were just enough to return it, as a token of their approbation of my services.

"I thought that I was to learn the art of teaching from Fischer, for it was by him that I had been invited. But 'man proposes and God disposes.' Fischer, as Providence ruled, was only the medium to lead me to Pestalozzi. My benefactor was soon afterward seized by a violent fever, and died in a few days. The first one who announced the sad news to me was Pestalozzi. He, however, accompanied it with the kind invitation to unite my school with his, and to work with him in future. This proposal I accepted, and we obtained the free use of the then vacant castle for our school.

"Owing to six years' experience in a district school, I had some advantages over Pestalozzi, especially in matters of order and discipline, which he, my friend and master, readily acknowledged. I was filled with esteem for the sublimity of his views, encouraged by his confidence, and made happy by his love. On the other hand, I could not approve of some of his ways of teaching. He had a powerful chest, and whoever did not possess the same could not imitate his high-toned voice; and even if they could, I should have wished a more subdued tone, both on his part and on that of his pupils.

"There were, also, points in his method with which I could not agree. He required that two subjects should be taught at the same time to the same class. Exercises in language were practiced during a lesson in drawing or writing. To me it seemed wiser to keep the undivided attention of the children upon one subject: this dissimilarity of views never interrupted our harmony, but served, on the contrary, to set the truth in a clearer light. . . . .

"The teachers in our school were four in number, and thrown together by a singular combination of circumstances: — the principal, who combined with the high reputation of an ingenious author the less flattering one of being a dreamer and enthusiast; a private school teacher, who, after a neglected childhood, had been suddenly thrown into school work, and had tried many experiments in the most approved methods without being satisfied with the results; a bookbinder, who in his leisure hours had tried to satisfy his longing for music and drawing; and a village school-master, who had done his work as well as he was able without preparation for it.

"It is not to be wondered at that many, looking at our humble association, and considering that none of us had money or fame, should have a moderate opinion of our undertaking and have predicted its speedy downfall. Yet we did not fail."

Krüsi's mind, simple and practical in its character, was specially directed to the arrangement of the elements of science in their due order. For this work, he was well adapted. The general plan he derived from Pestalozzi's principles, but the details he worked out for himself.

At the suggestion of Pestalozzi, he prepared a course of Mental Arithmetic on the objective plan. He also prepared the necessary means of illustrating the tables of units and fractions, the latter based upon the divison of a rectangle. The teaching of Arithmetic on this plan produced a rapidity and accuracy in the computation of numbers which appeared almost miraculous to those who had been accustomed only to the old system of ciphering according to given rules. Some of the pupils educated at Burgdorf, such as Ramsauer and Schmid, gave to this branch a more extended application, for which they obtained considerable celebrity, while Krüsi, who was the real originator of the system, modestly resigned to them his share of the honors.

The intimate relations which existed between Krüsi and his venerable friend at this period are shown in an extract taken from "How Gertrude Teaches her Children," in which we find an account of his early experiences:

"Krüsi was not contented to teach his pupils reading and writing

merely. He worked to cultivate their minds. The new reading-book which had been introduced by the minister contained religious truths in short paragraphs; various facts of Physical Science, Natural History, and Geography; and interesting information on the political constitution of the country. Krüsi observed that when the pastor read this book with the children he questioned them at the end of each paragraph, in order to see if they actually understood what they had read. He undoubtedly succeeded in this way in making most of them perfectly familiar with the contents of the reading-book. But this was only because he adapted his questions to the answers which were found ready-made in the book, and because he neither demanded nor expected any other answers than those which the book had put into the children's mouths long before any question was devised to elicit them.

"It is, however, to be observed that this, or any other similar method of catechising, gives no exercise to the mind. It is a mere analysis of words, relieving the child, as far as words are concerned, from the confusion of a whole sentence, the different parts of which are presented separately and distinctly. It can, therefore, only have merit when used as a preparatory step to the further exercise of clearing up the ideas represented by those words. The latter exercise, commonly termed 'Socratic instruction,' has only of late been mixed up with the business of catechising.

"It was afterward required of Krüsi to combine this narrow analysis of words with the Socratic method, which takes up the subject in a higher sense. An uncultivated mind does not go to those depths from which Socrates derived spirit and truth; and it was, therefore, quite natural that in his new system of questioning Krüsi should not succeed. He had no basis for his questions, nor had the children any for their answers. They had no language for things which they knew not, and no books which furnished them with a well-framed answer to every question, whether they understood it or not. . . . . Imagining that every good school-master must be able by his questions to elicit correct and precise answers, he attributed his failure entirely to his own want of skill.

"Fischer exerted himself to introduce Krüsi to different departments of science, that he might be able to teach them; but the latter felt more and more that, with books alone, he could not make progress, because on every subject he was destitute of that preliminary knowledge which, to a greater or less degree, books presuppose. On the other hand, he witnessed the effect which I produced upon the children by leading them back to the first elements of human

knowledge, and by dwelling on these elements with unwearied patience. These observations showed him the true causes of his failure, and, by degrees, his whole view of instruction changed. He now perceived clearly that the tendency of my experiments was to develop the internal power of the child, rather than to give him a knowledge of facts, which, nevertheless, was obtained as a necessary consequence; and, seeing the application of the principle to the development of different branches, he came to the conviction that my method lays a foundation for knowledge and further progress, such as would be impossible to obtain by any other.

"He found that even at the earliest period of instruction, a feeling of energy was not so much produced—for it exists in every mind not enervated by artificial treatment—as kept alive by beginning at the very easiest tasks, and continuing them to a point of practical perfection before I proceeded. This was not done in a desultory manner, but, by gradual and almost insensible additions to what the child had already acquired. With this method we have not to push the children, but to lead them. . . . . He became every day better fitted to second me in my experiments, and with his assistance I completed, in a short time, a Spelling-Book and an Arithmetic on my own plan."

In 1803 the Institution at Burgdorf was closed. Krüsi remained with Pestalozzi during his brief vacation, and accompanied him to Yverdon, when the school was reöpened at that place. In his "Recollections," Krüsi gives the following sketch of the spirit and character of the school there: "A new era began with the arrival of the teachers and pupils from Münchenbuchsee. The family life which gave such a charm to Burgdorf could no longer exist. The Institution passed from childhood into manhood, possessed of greater powers, but also beset with more dangers. I hardly dare give a detailed picture of its life and action. It had its grand features, but also some that were humiliating. The school rose to such a degree of importance that it became a model for all Europe; but it subsequently took that unfortunate direction which undermined it, and rendered its continuance impossible. Its outward form only was doomed to perish: the great principles which animated it are destined to immortality."

Krüsi's work at Yverdon is so interwoven with that of Pestalozzi that it is impossible to consider it separately. They were like father and son. The estimate that Pestalozzi placed upon the efficiency and faithfulness of his co-laborer may be gathered from the following passage taken from a New-year's address:

"O Krüsi, mayest thou continue in the fullness of thy love! Amiable and child-like amidst lovely children, thou dost found my house on the spirit of holy love. At thy side and under the influence of thy attractive powers the children in our house no longer feel the absence of father and mother. Thou solvest in thyself the doubt whether an educator can be a substitute for parents. Continue with increased energy: it is on thee and on thy influence that I build great hopes. It is not enough to know the path toward the mental cultivation of man: one must also know the soft, gentle step with which the mother enters the sanctuary of childhood. Thou knowest it, and keepest the child longer in this lovely path than most mothers are able to do. Perfect thyself in thy power and give us the elements of a child's knowledge with that inimitable combination of precision and simplicity which thou possessest. Thou hast brought me Niederer as thy brother, and hast lived with him in unity of heart and purpose. Let the bond of association be constantly renewed. Let us work together hand in hand. You are the first supporters of my house, the only ones left to me. I am not always of the same opinion with you, but my soul clings to you, and I should not know my house if your united power should forsake it. But you will not forsake it, ye firstlings of my method."

Christmas, New-year's, and the 12th of January — Pestalozzi's birthday — were kept as holidays in the Institution. As these days all occur in winter, they could not take from the stiffened soil those children of warmth and light, leaves and flowers, of which wreaths and garlands are woven; but the pupils supplied this deficiency with tokens of gratitude, which at the same time tended to develop their ingenuity and taste. A description of such a day, taken from Krüsi's private journal, gives us a vivid picture of the festivities of one of these occasions:

"The birthday of our beloved father was a glorious one, and rich in seeds and fruits for the growth and strengthening of the mind and heart. The decorations in the third and fourth class rooms were particularly ingenious. In the third room was a transparency of Neuhof, the village of Birr, and the highland of Brunegg. Opposite to this stood Pestalozzi's bust crowned with a wreath of laurels and immortelles. On the right of the bust was a transparency, with this inscription, in German: 'May God, who gave thee to us, long bless thy work, and us through thee;' on the left, in French: 'Homage to our Father! The pure joy of our hearts proclaims our happiness.'

"The room of the fourth class was arranged to represent a land-

scape, containing cultivated meadows, and a rock with a spring rising at its base, from which a brook flowed and fertilized the land. Near this was a poor straw-thatched hut, and over its door were these words: 'May his age be peaceful.' In another place stood an altar over which hung a transparency; on one side was the motto, 'Let poverty remember him,' and on the other, 'May we be like him.' Upon the altar stood a collection box and a letter written in the name of the members of the class.

"As soon as Father Pestalozzi entered the room, a little genius came forward from the hut to meet him, and gave him the box and the letter. I was requested to read it, but surprised and affected by its contents, I could hardly do so. It read—

"'DEAR FATHER PESTALOZZI:

"'It is very little which we, the present and former members of this class, have saved to offer you as a testimony of our love in behalf of the poor; but it comes from sincere hearts, and if it pleases you our object will be attained. It may express to you our purpose to do still more for the poor, and, like yourself, to find our happiness in that of others. May we use well the time of our stay here, and, by our efforts, ever more deserve your love. May you be happy among us. Full of gratitude to God, we embrace you affectionately, with the ardent wish that you may live to see us fulfill our promise.'

"The money given amounted to fifty-two francs. Besides the displays of the children, the printers furnished a transparency bearing these words: 'May it not be your life, which is in future to be put under the press, but only the ripe and beautiful fruit of your thoughts.'"

In 1812, Pestalozzi lay dangerously ill for some time, and was carefully nursed by Krüsi. Extracts from letters written during that time to the lady whom he afterward married, show the pure attachment of Krüsi for his friend and father, and how it was reciprocated:

"Our father is remarkable even in sickness. He fervently wishes to get well again in order to live for his work; yet he also looks calmly into the face of death. Lately, when two doctors stood at his bedside consulting whether to send for a distinguished physician at Lausanne, he asked, with a serene look, if he had to settle his worldly affairs. It elevates my soul to see him look with such resignation from the past to eternity. I pray God he may be spared to us, but I can not tell you how I rejoice to see him preserve his peace of soul under such trying circumstances."

When his recovery was beyond a doubt, Krüsi wrote, in the joy of his heart: "If, in the inscrutable ways of Divine Providence, he had died, I would not, for the world, have been denied the privilege of being with and nursing him. Whenever he finds opportunity he speaks of you, and blesses our union. You know my faith in the blessed Word. It shall also build our house—not one of wood or stone, but one of peace, love, and sanctified endeavor."

From these cheering tokens of mutual esteem and confidence, we are obliged to pass to scenes of quite a different character. It is a sad fact in human history, that men who have been most intimately associated by mutual friendship and sympathy have often finally become estranged from each other. This estrangement, however, is not always necessarily caused by the loss of mutual esteem, or by the unkindness of one toward the other. It sometimes results from their espousing different sides of a controversy commenced by others.

Krüsi had to endure this bitter experience in the contest which arose between Niederer and his colleagues on the one side, and Schmid on the other. The latter had unfortunately won the support of Pestalozzi, and, in his most arrogant and domineering spirit, expressed a determination to carry out his most selfish ends, even at the risk of losing the best teachers and friends of the Institution. Krüsi endeavored to act as peace-maker, but was met with insult and derision. In 1817, he was obliged, by his own sense of honor and duty, although with a bleeding heart, to send in his resignation to Pestalozzi, which he did in the following language:

"Father, the time of enjoying thy presence is past. I must leave thy Institution as now conducted, if I am not to lose forever my courage and strength to live for thy work. For all thou hast been to me, and all I have been able to be to thee, I thank God. For all my short-comings I pray God and thee to forgive me."

The touching simplicity of this farewell shows the affection with which Krüsi clung to the better self of Pestalozzi, and his deep-felt pain at his infatuation.

Simple and unassuming in his manner, never obtruding his services where they were not wanted, Krüsi ever chose to suffer injustice himself rather than to become aggressive or vindictive, and so wound the sensibilities of those he loved. Nevertheless, he could not sacrifice his principles and honor on the altar of friendship.

After leaving Pestalozzi's Institution, Krüsi started a private school at Yverdon, which was patronized by pupils from many parts of Europe. Although his school was flourishing and his occupation congenial, in 1822 he accepted a call from his native Appen-

zell, to take charge of the cantonal School at Trogen. Here hundreds of boys were educated under his gentle but firm direction. Although no friend of politics or mere party questions, he was one of the foremost to raise his voice in behalf of a thorough school reform, the first condition of which is to have the teachers educated for their important calling. To his great joy, in 1833 a Normal School was decreed, and he was elected principal. Guided by a long experience in the theory and practice of teaching, he devoted himself to this congenial task with his accustomed ardor and skill. In the heart of his native village Gais, surrounded by beautiful mountain scenery, and aided by his faithful sons and daughters, he divided his time between the school, his family, his literary labors, and the cultivation of a garden, of which he was passionately fond. His venerable face, which bespoke a high degree of intelligence and goodness, seemed always radiant with happiness and contentment.

In 1843, many persons who had been educated by him assembled to celebrate his sixty-eighth birthday, which was also the fiftieth anniversary of the commencement of his school work. They presented him, as a token of their gratitude, a large wine-cup of massive silver, bearing this inscription:

Dem Vater Krüsi,
auf seinen 68. Geburtstag den 12. März, 1843,
von seinen Zöglingen im Lehrberufe.*

The surprise and pleasure of seeing so many of his former pupils — some of whom had come a great distance — almost overcame him, and with emotion he bestowed upon them his paternal blessing.

Until April of the following year he continued his lessons in the schools. His last literary work was to collect and arrange his poems, many of which had been written for the melodies of his friend, Rev. Samuel Weishaupt.† These poems, with a short sketch of his life, were published subsequent to his death. Krüsi died, after a short illness, on the evening of the 25th of July, 1844.

To the funeral, friends came from far and near to pay their tribute of respect and love to the departed. In the almost unending procession were many who had been his pupils during his fifty-one years

* To Father Krüsi, on his 68th birthday, the 12th of March, 1843, from his pupils in the teachers' calling.

† Pfarrer Weishaupt, well known in Switzerland and Germany as the man who first organized the *Männerchöre* (choruses of men), died at Knoxville, Tenn., in 1874.

of teaching. Time had already whitened the hair of some of these, while others still looked into the future with the freshness of rosy youth.

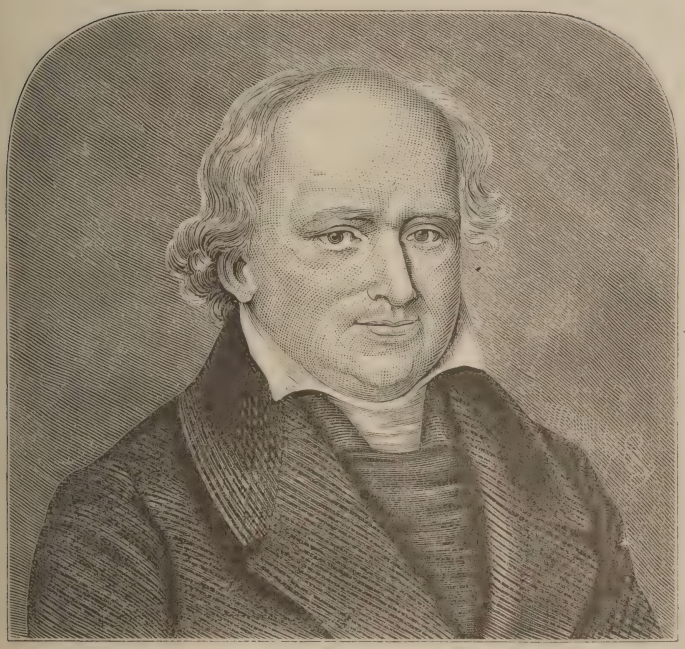
At the house, and again at the grave, the pupils formed a circle about the coffin, and, with tearful eyes and sad hearts, sang their last farewell to their beloved master.

Eight ministers were present at the service held in the church. Pfarrer Weishaupt, of Gais, who officiated, paid a graceful tribute to his friend in the following words:

"Ah! they have buried a good man, and to me, *to me*, he was more. He was my friend. I will not say to you, Father Krüsi is dead! No; as living I would rather place the eternalized one (*Verewigten*) before you! I will not harrow your feelings with the thought that you have lost him! No; rather would I show to you that you possess him continually, that he is ever before you in his work!"

CHAPTER II.

JOHANNES NIEDERER.



JOHANNES NIEDERER was born in the canton of Appenzell in 1780. In his boyhood he received only the education which the village school afforded. Later, he entered college to study Theology. In 1799, having completed his studies, he returned to his native canton and was chosen pastor at Bühler. A year after, he left this place for Sennwald, a small town in the canton of St. Gallen. Convinced that the frightful convulsions of the first French Revolution were the result of ignorance and a consequent confusion of ideas, he devoted much time in both places to education.

In his correspondence with his young friend Tobler, we find some

details of his plans and struggles during that period. Not the least interesting part of these letters is the faithful sketch of his character which they give, and which will partly explain how it was possible that the same man, who was instrumental in building up the fame of Pestalozzi, was afterward placed in a position of personal antagonism to him and his evil adviser, Schmid.

In one of these letters he says: "I was not born to deal leniently with weak and vicious sentiments; but rather to strike down vice with a club. Instead of coaxing forth noble purposes, or developing them step by step, I am inclined to force them out. Have I, then, any hope to accomplish something great? Am I not myself the greatest obstacle to my success?"

In another letter he justifies himelf for having left the parish after so short a stay. The reasons he gives indicate no ordinary mind and character: "I thirst for activity; my heart, which was not created for repose, longs for a new sphere of labor, or, at least, for the means by which to renew the energies of my soul. Such a sphere is, unfortunately, denied me. Never contented with that which is, and restless in my plans, I am disgusted at the monotony of my life; and any change, even without improvement, will be a blessing. As soon as I have sounded my situation, and, seeing the limits of my expectation, am compelled to say, 'Thus far, and no farther,' the wings of my activity droop, and every object loses its charms for me. My mind is attracted by what is uncertain, yet possible. That which is uncommon fixes my attention. A dim cloud, which hovers around me and lets me anticipate but not see paradisical heights or dark abysses, drags my mind from its slumber and makes it rise in bold flights: — then am I in my element, even amid storms. Where the peace of others ceases, mine often begins. The blow which crushes their energies, rouses my powers, and shows me the way to climb to something yet higher. Here you have the whole key of my existence, and it will explain to you many apparent contradictions in my life."

From other passages we gather that Niederer constantly made plans for the improvement of his flock, and that he shared the experience of many a philanthropist, in finding the people very reluctant to accept the blessings intended for them. During the time of his pastorate in Sennwald he became acquainted with the writings of Pestalozzi, which he greatly admired. In "Leonard and Gertrude," especially, he found ideas expressed which he had secretly treasured in his own heart; and the interest for their author was intensified by the accounts of the school and its management, which he received from his personal

friends, Tobler and Krüsi. Stimulated by their glowing descriptions, he visited Burgdorf, in order to witness the practical application of the new system. He seemed at once to comprehend the vastness of the principles, and to anticipate the benefits which would arise from their general adoption. He saw education with its roots deep set in the domestic circle, growing upward with vigorous stalk, and branching out into all the purposes and activities of life.

For those who may doubt whether a young man of twenty-one years could have gathered from Pestalozzi's humble and fragmentary work such expansive views of its application, we append the following extract from a letter written by him to Pestalozzi on his return to his parish: "I am daily more convinced of the excellence of your method; yet I sometimes ask, in the words of our best teacher, 'Thinkest thou that I shall find faith on this earth?' But, though ignorance and vice may retard truth for a time, they can never suppress it. Every day I see new and surprising results of your method which I hardly dare express.

"Many inexplicable problems now seem solved in my mind. The riddles and contradictions of human nature vanish, and I see nothing but harmony. You have triumphantly proved that popular enlightenment is a possibility. I see how, through it, men will arrive at a clear appreciation of their destinies, rights, and duties. I see the dangers of half-civilization and super-refinement vanish, since it satisfies the needs of man in his highest and lowest conditions. I see how nature becomes reconciled to science.

"Your method will render the learned man more useful through the application of his knowledge, and will cause the unlearned one to reflect on his condition, relation, and duties. It will give to the child the free and unrestrained use of his powers. The usual order of things becomes reversed, and faith is turned to seeing, hearing into judging and knowing. Thus streams of light will illumine the dark abodes of humanity. The unhallowed dominion of superstition, of despotism, and especially the sad conflict between faith and reason — that conflict which has broken so many noble hearts — will be stayed.

"On what unpretending hinges do we find these gates of bliss suspended? On the fact that the child relies on perception, and the teacher simply puts matter for judgment before his eyes. This fact I recognize in its full importance as one of the greatest blessings which God has granted the human race; as a condition *sine qua non* of the progress of reason, since it raises the child above the prejudices of the teacher, and saves the human race from the penalty of remaining forever in a state of tutelage. Friend, my heart overflows with joy

and gratitude. Already you have sown the good seed: the harvest will not fail."

The freshness and depth of these views so impressed Pestalozzi that he made an immediate effort to secure Niederer's services. Little persuasion was required to induce him to accept the situation offered. Following the voice of conviction, he gave up his situation and income as a clergyman to unite his fortunes with a man whom he saw struggling against poverty and prejudice. He did this solely that thereby he might work more effectually for the interests of humanity.

As there are no records left which show that Niederer taught any particular branch in the Institution, it may be asked for what object he had been called to Burgdorf. Blochmann, a teacher and friend of Pestalozzi, says in regard to this: "As teacher, he was intrusted with the religious instruction of the upper classes; he gave lectures on methods for the benefit of the adults and visitors, and from time to time he preached; he presented to the public the position of the Institution with regard to education, and defended it against unjust attacks; he shared with Pestalozzi the extended correspondence, and after his marriage with the gifted Rosetta Kasthofer, in 1813, he stood at the head of the girls' department of the Institution."

At the most flourishing period of Pestalozzi's labors, Niederer undoubtedly exercised a great power over him, for he respected his superiority in knowledge and in philosophical discrimination. Biber draws the following admirable parallel between Niederer's mind and character and that of his venerable friend: "His mind, early accustomed to soar above the systems and creeds of men, had penetrated through the clouds of learning and the vail of the letter to the brightness of true wisdom — to an apprehension of the substance. He was distinguished by universality, clearness, and precision of ideas, and an uncommon power of abstraction. Facts had no value in his estimation, only in so far as they led to principles; and he distinguished with eagle eye the hollow metaphysics of the sophist from the plain language of truth. The assistance of such a man was necessary to Pestalozzi, whose genius was, like the dark summer cloud, pregnant with light, but incapable of emitting it, except in sudden flashes, separated by intervals of deep obscurity. Pestalozzi never was able, often as he attempted it, to explain his ideas fully and clearly to others, or even to himself. His language, especially on abstruse subjects, resembled the wavering glimmer of a lamp through the gloom of a forest, which, while it presents to the eye a few objects in transient light, harasses the imagination by a thousand changeable forms and shades, moving to and fro through the nightly mist. Niederer, though not

endowed with that creative genius which would call a world of new ideas into existence, possessed, to an eminent degree, steadiness of vision, depth of thought, acuteness of judgment, and perspicuity of expression."

This testimony may appear not sufficiently impartial, and somewhat overdrawn. It is, however, less enthusiastic than the tribute which Pestalozzi himself pays to his worth, when he says, in his New-year's address of 1811: "Niederer, thou first of my sons, what shall I wish for thee? How can I thank thee? Thou dost penetrate into the depths of truth. The holy secret of affection guides thy course; and with a bold front thou throwest down the gauntlet to him who, sneaking in tortuous ways, deviates from the path of rectitude, and cares but for effect. Friend, thou art my support; the care of my house dwells in thy heart; from thine eyes dart rays of light, which are my salvation, although in my weakness I sometimes fear them. Let peace dwell in thy soul, and let not thy passionate nature influence thy spirit; then will a mighty blessing flow from the fullness of thy genius and heart upon my imperfect work."

The allusion, "throwest down the gauntlet to him," refers to the time when, in consequence of a report made by a committee of the Government, an article was published by the learned Haller of Göttingen, wherein he accused the Institution of Pestalozzi of being hostile to the Government, the aristocracy, the clergy, and, in consequence, to religion. Against this calumny Niederer wrote a spirited answer, in two octavo volumes, of which the first was chiefly devoted to a vindication of the principles of Pestalozzi; while the second contained a variety of documents, which served to expose the malignancy and baseness of the attacks. In consequence of some unguarded expressions, this defense drew upon him another attack from a dignitary of the Church. Niederer's reply, by which he mercilessly demolished the arguments of his opponents and vindicated the system which had been attacked, is a masterpiece of dialectic skill and logical power.

During this controversy, representations were made to Pestalozzi that Niederer was influenced by no high motives, and hence was unworthy of his regard. Not wishing to receive praise at the expense of his friends, he vindicated manfully the noble and disinterested character of his champion by making the following statement:

"Niederer has, indeed, peculiarities which, being directly opposed to mine, I find it difficult to endure; but his friendship is beyond all I have ever experienced or dreamed. What more can a man do for his friend than to abandon a well-secured profession and place himself in a position full of uncertainty, disappointment, difficulty, and

danger? This is what Niederer has done for me. When he joined us he was the only man connected with the school who had a literary education.

"Most of my friends were only interested in my personal welfare. Their assistance was oil poured into my wounds. They afforded me happy hours of friendship, such as I shall never enjoy with Niederer; but they were hours of mere personal sympathy. The debt I owe him is of a different kind. His friendship is shown in his whole life, in his persevering efforts in the service of my cause, and in his constant struggle to fit himself for my work. Even his opposition to me, where he finds my personal wishes or inclinations at variance with my principles, proves the noble, pure, and uncommon character of his friendship. If he would resist less, he would love me less."

The sentiments contained in the above declaration, testifying as they do to the honorable character of Niederer, contain, however, indications of the fact that Pestalozzi's friendship for him was not founded so much upon sympathetic attraction of heart and feeling as upon gratitude and respect for his superior intellect. Those who knew Niederer personally were aware that there were sharp edges to his character which could not fail to injure the feelings of susceptible persons. He could scarcely bear contradiction when he believed he defended the right. Whenever he saw vice and falsehood he was, as he confesses in one of his letters, rather disposed to "strike with the club" than to use the more gentle and winning weapons of forbearance.

When Pestalozzi began gradually to defer to the advice of Schmid, and change the character of the school, it roused the excitable temper of Niederer; for he had no confidence in the fidelity or honesty of the adviser, and he saw the gulf into which Pestalozzi would plunge himself, his fame, and the Institution. In the controversy that ensued the teachers were nearly a unit against Schmid, greatly preferring their own imperfect organization to one more systematic founded upon absolute authority,—one in which obedience was compelled from without instead of being voluntarily rendered through love, respect, and a true sense of duty. They claimed, and very justly, that the proposed changes violated the most fundamental principles of the system which Pestalozzi had established and upon which the school was founded. They further claimed that changes so revolutionary would deprive the school of all the characteristics which had given it celebrity, and would be a confession that the principles which had guided them in the past were false and illusory.

Pestalozzi, however, bending under the weight of seventy years;

weary of the cares and responsibilities of his position; conscious of his own want of administrative talent; misled by the flattering representation and apparent honesty of his evil adviser; and persuaded that he could safely trust the guidance of the school to younger and more skillful hands, and so be rid of his overwhelming burdens, — refused to listen to the protests of his teachers, and persisted in carrying out fully the new plans. This refusal caused the resignation of the German teachers, and their example was soon after followed by Krüsi and Niederer.

At the final termination of Niederer's connection with the school, an angry and protracted controversy arose between him and Schmid in regard to financial matters; but the teachers of the school, who knew best about the matter, were nearly unanimous in favor of Niederer; and public opinion, which usually bases its decisions on the character of the contending parties, was clearly on the same side.

After his separation from Pestalozzi, Niederer and his wife opened at Yverdon a boarding-school for girls. This school obtained a reputation for its high moral tone and sound intellectual culture. Madame Niederer's book, "Glances into the Nature of Female Education," is an earnest and able statement of the importance of extending to girls an opportunity for the same liberal culture that is enjoyed by the other sex. As the management of the Institution was chiefly in the hands of Madame Niederer and her assistants, it was hoped by the friends of education that Niederer would employ his leisure in preparing the biography of Pestalozzi, for which task no other man was so well fitted. But the contemplated labor was never performed. This neglect was, in part, caused by some of the late writings of Pestalozzi, in which he seemed to disparage and almost disown Niederer's great services; and, in part, by a feeling which Niederer shared in common with all the first teachers of the school — a reluctance to describe the events in which they themselves had been the principal actors.

After a residence of more than twenty years at Yverdon, Niederer and his wife transferred their Institution to Geneva, where they could have the advantages of refined society and a wider sphere of action and influence. There he contentedly spent the declining years of his life. He died on the 2d of December, in 1843.

The composure he felt when upon his death-bed, and the sentiments he uttered during his last moments, are a sufficient refutation of the charges of his enemies, that his religious belief was hollow and unreal. "I am more fortunate than Herder," said he, "who wished that some great thoughts might enter his mind. God gives me great

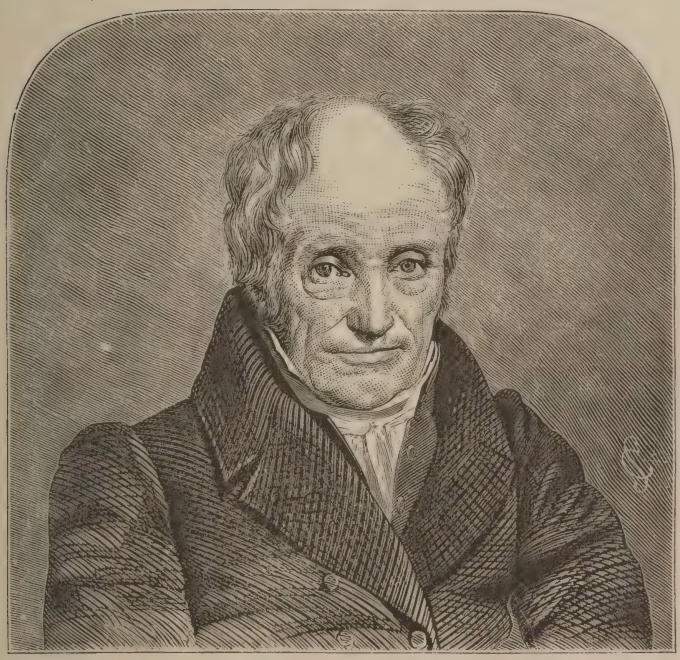
thoughts, and my soul is filled with admiration and thanks." Again he said: "Many go to the other world complaining that their mission has not been fulfilled. Mine you will find expressed in the words which I wish to have written on my tombstone;" and, with a last glow of fervor beaming from his eyes, he uttered solemnly the following verse of a German hymn:

"Ueber Staub und Welt erhaben,
Werd ich wieder auferstehen;
Siehe da, ich werd begraben,
Schöner aus der Gruft zu gehen.
Halleluja! mit Enzücken
Seh' ich Erd' und Himmel an!
Weil der Tod mich nur beglücken,
Aber nicht zerstören kann."

Freed from earth's unhallowed glitter,
Christ bids me to rise again;
If Death's cup appears but bitter,
It is balm for every pain.
Hallelujah! with emotion
Do I look to yonder sky,
For my death is but promotion
To blest regions there on high.

CHAPTER III.

GUSTAV TOBLER.



LIKE Krüsi and Niederer, Tobler, who was born in 1769, was a native of the canton of Appenzell, where he received the ordinary instruction of a village school, until his tenth or twelfth year. From this time, until he was twenty-two, he assisted his father, but employed his leisure in study. He then began his classical studies in preparation for the ministry, and soon after entered college, but was unable to complete the course. In order to obtain funds he engaged as private tutor in one of the aristocratic families of Basel. In preparation for his new task, he studied the most noted educa-

tional systems of his time, and, like Krüsi, entered into the labyrinths and deceptive mazes of catechetical teaching. But when, through the enthusiastic report of Krüsi, he became acquainted with Pestalozzi's views, he was at once impressed with their truth. He had previously read "Leonard and Gertrude," and his great admiration for this work had made him favorably disposed toward its author; therefore, when Krüsi came to Basel expressly to invite him to join the school at Burgdorf, he eagerly accepted the offer, and at once commenced his labors.

At Pestalozzi's request Tobler wrote an account of his life previous to his coming to Burgdorf; and from this sketch we make copious extracts, in which many a fellow-sufferer may find his own story told:

"After teaching six years I found that the result of my labors by no means equaled my expectations. The energy and mental power of the children did not increase according to the measure of my exertions, nor even in proportion to the extent of the positive information which they acquired; nor did the knowledge which I imparted to them appear to have a sufficiently strong hold upon their minds, or to be well connected in its various parts.

"I made use of the best books that were, at that time, to be had; but they contained many words that were unintelligible to the children, and ideas far beyond the sphere of their experiences; and, consquently, formed so strong a contrast to their usual mode of thinking, feeling, and speaking, that it took too much time to explain all that they could not understand. This process was in itself tedious, and did no more toward advancing their true development than is done toward dispelling darkness by introducing a few detached rays of light into a dark room, or into the obscurity of a dense, impenetrable mist. These books descended to the profoundest depths of human knowledge, or ascended above the clouds, even to the uppermost heavens of eternal glory, without giving opportunity to rest the feet on the solid ground of mother earth, on which it is absolutely necessary that men should stand if they would learn walking before flying; and, moreover, if it is indeed to be flying, wings must have time to grow.

"A vague idea of the truth induced me, from time to time, to entertain my younger pupils with matters of immediate perception, and to clear up the ideas of the elder ones by conversations. The result of the former plan was, that the little ones acquired a knowledge of various facts not generally met with at their age. I endeavored to combine this mode of instruction with the methods found in the most approved works, all of which were written in such a man-

ner as to presuppose a knowledge of language — the very thing which the children were to acquire by them. The consequence was, that my Socratic conversations with the elder pupils led to no better results than all other explanations of words by words which the children do not comprehend. The explanation which they seemed to understand to-day was soon completely obliterated from their minds; and the more pains I took to make every thing plain to them, the less did they evince energy to work for themselves.

"At that time, Fischer, in several of his letters, gave me a detailed account of Pestalozzi's work. From this, I saw that the end at which I was aiming could be reached without my circuitous means; that most of my difficulties arose out of the very nature of the plan which I followed; and that the artificial methods invented in our age were the very sources of all the defects of modern education.

"Pestalozzi, on the contrary, was free from my peculiar difficulties, and I accounted for this by the fact that he rejected all our ingenious contrivances,—all our well-framed systems. Some of the means employed by him, that, for instance, of making the children draw on slates, seemed to me so simple and obvious, that I could not understand why *I* had not thought of them. But his principle of educating mothers for that for which they were originally destined attracted me most.

"Krüsi, at his visit in Basel, gave, in the girls' school there, practical examples of Pestalozzi's mode of teaching Spelling, Reading, and Arithmetic, which showed me that his method was based upon philosophical principles; and I soon decided to join him, according to his wish.

"I went to Burgdorf, and found my expectations fully realized. I was astonished to see what a degree of enthusiasm the children generally evinced, and how simple, yet manifold, were the means by which their energy was elicited. Pestalozzi took no notice of the existing systems and methods. The ideas which he presented to the minds of the pupils were extremely simple, and his means of instruction distinctly classified — each part being adapted to a precise period in the progress of development. Whatever was complicated and confused he rejected. By a few words he conveyed much, and with little apparent exertion produced a powerful effect. He kept always close to the point under consideration. Some of his branches of instruction seemed like a new creation, and my admiration was raised to the highest degeee.

"Some of his experiments, however, seemed to me unnatural; for

instance, the repetition of difficult and complicated sentences, which could not at first fail to confuse the pupils; but, on the other hand, I saw with what a power he afterward led the children to a clear perception of the ideas which they contained. When I mentioned my doubts to him, he answered, 'Nature herself presents various perceptions to our senses in confusion and obscurity, and brings them to clearness afterward.' To this I made no reply, because I saw that he attached no value to the details of his experiments; but tried many of them, only to throw them aside again as soon as they should have answered their temporary purpose. With many of them, he had no other object than to increase the mental power of the children, and *to obtain for himself further information concerning the fundamental principles on which all his proceedings rested.* I resolved not to notice the apparent inadequacy of some of his means, especially, as I had come to the conviction that the further pursuit of the method necessarily involved the improvement of its details. . . .

"Every day I saw more clearly that the different means of instruction were so connected that each was instrumental in promoting the success of all the others, and in developing and strengthening the faculties generally. In short, the impressions produced upon my mind by Pestalozzi's experiment have reëstablished in my heart that faith in the possibility of popular improvement which I held so dear at the outset of my career, but which I had almost lost under the pressure of systems sanctioned by the fashions of the day."

The reader is requested to notice, in particular, the gentle but impartial manner in which Tobler criticises the work which he saw at Burgdorf. Although he does not reply to Pestalozzi when he attempts to justify a bad practice by reference to a correct principle, yet what follows clearly shows that he fully understood the falsity of the argument. He probably saw that Pestalozzi, like other reformers, though comprehending in the abstract the principles he attempted to establish, was, through enthusiasm for a particular point, often led to use those imperfect means and apparently useless experiments, which make some of his first work seem so inconsistent.

During Tobler's stay in the Institution improvements were introduced in Arithmetic, Drawing, and Language, and also in his own branch of Geography, in which the greatest errors had been committed.

Tobler, while at Burgdorf, established the principle of teaching Geography by reference to the actual surface of the earth, with a success which entitles him to the name of *Father of the new method in Geography.* Upon this foundation the celebrated Ritter completed a structure of Physical Geography, which the world has justly admired.

Tobler followed Pestalozzi to Yverdon, where he, however, did not remain long. His reasons for leaving are thus somewhat obscurely stated by Raumer: "Tobler's personal relations with Pestalozzi were neither fortunate nor enduring. The latter had not the faculty of determining the proper place for each of his assistants, and of laying out for each an appointed work. He required from Tobler simple, rapid, and immediate results from his investigations; but the real value of his views could not be brought out without their complete display in actual operation." To this must be added the fact that Tobler, who was married, may have been compelled to look elsewhere for the support of his family. In 1810 we find him at Mühlhausen, a manufacturing town in the neighborhood of Basel, where he founded an Industrial School, which at one time contained about five hundred pupils. It came, however, to a sudden termination through the distrustful spirit of some of its patrons.

He next engaged as teacher in a private school at Glarus, from which he was dismissed, in 1817, on account of the famine. After a temporary residence at Arbon, he established himself at St. Gallen, where for many years he was at the head of a flourishing seminary for boys. The educational reform, which was commenced in the Protestant cantons in 1830, gave such a prominence to public schools as to render private establishments superfluous. The Government of the canton, however, appreciating the zeal and experience of Tobler, intrusted him with the training of young teachers. For this task he was eminently qualified, and no one could behold the venerable old man, with his mild, expressive countenance and glistening eyes, without partaking of his enthusiasm. His principles for the moral and intellectual training of the young were strictly in accordance with those of Pestalozzi, as we learn from the introduction to one of his courses of Geography: "We must lead the child to truth; but that only is truth to the child which he finds to be so by his own labor and investigation; therefore, we must lead him to search and find every thing for himself, excepting the revelations of history and the Bible, which are beyond the reach of his reason. The child arrives at independent results chiefly by his observation and intuition. To see, in a physical sense, means to obtain the image of an object, as a form on the retina of the eye; in an intellectual sense, to obtain the perception of that object in the mind by a process of intuition. If teachers wish to develop the minds of the children, they must make use of their senses as a medium through which to appeal to their understanding; hence the necessity of resorting to a system of questioning The questions must not be so arranged that they aid only

in the formation of new ideas, but also rouse, exercise, and strengthen the intellectual powers."

Although Tobler did not, as far as we know, publish any work on science, he wrote many articles upon general topics of education for the journals. In his younger years he also published some novels, which are distinguished for their originality and the success with which they mingle instruction with amusement.

His last years, which were passed in the family of his son, at Nyons, near Geneva, were full of that quiet enjoyment which results from a life spent in endeavors to promote the welfare of mankind.

He died in 1843.

CHAPTER IV.

JOHANNES BUSS.

JOHANNES BUSS was a native of Tübingen, Würtemberg His father held there a subordinate position in a theological school, and was, therefore, able to secure for his son good instruction in his early years. Before the boy was twelve years old he had acquired considerable knowledge of Greek, Hebrew, Logic, and Rhetoric. He also applied himself to the study of Drawing and Music, but through want of means he was obliged to give these up, and at the age of sixteen was apprenticed to a book-binder.

On account of failing health, he left his trade and went to Basel, Switzerland, hoping to earn his bread there by his knowledge of music. He was too shy to obtain what he wanted, and was obliged to resort again to his trade. He, however, still dreamed of the time when a better opportunity might enable him to pursue a literary career.

About this time, he became acquainted with Tobler, who informed him that Pestalozzi was in need of a master of music and drawing. Buss says: "I was fully aware of my deficiencies, and the hope that I should find an opportunity for improvement induced me to go to Burgdorf in spite of the warnings which I received against forming any connection with Pestalozzi, who, they said, was crazy, and knew not himself what he was about. In proof of the assertion they related several stories; as, for instance, that he once went to Basel with his shoes tied with straw, because he had given his silver buckles to a beggar. I did not doubt about the buckles, but that he was mad I questioned. Determined to see for myself, I went to Burgdorf to fill the vacant position.

"At our first interview, he came down from an upper room with his stockings about his heels, and his coat covered with dust. His whole appearance was so miserable that I was inclined to pity him; yet there was something in his expression so grand that I looked upon him with veneration. His benevolence, the cordial reception

he gave me, his unpretending simplicity, and the dilapidated condition in which he stood before me — the whole man impressed me powerfully. I was his in one instant. No man had ever so sought my heart, none so won my confidence.

"The following morning I entered his school, and at first, I confess, I saw in it nothing but apparent disorder and an uncomfortable bustle. . . . . I thought the children were detained too long at one point; but I was reconciled to this when I saw the perfection which they attained in their first exercises, and the advantages which it insured to them in their further progress. I now perceived, for the first time, the disadvantages under which I myself had labored, in consequence of the incoherent and desultory manner in which I had been taught in my boyhood; and I began to think that if I had been kept to the first elements with similar perseverance, I should have been able afterward to help myself, and thus to escape all the sufferings and melancholy which I had endured.

"This experience perfectly agrees with Pestalozzi's idea, that, by his method, men are to be enabled to help themselves, since 'there is no one,' as he says, 'in God's wide world, who is willing or able to help them.' I shuddered when I read this passage for the first time in 'Leonard and Gertrude.' But, alas! the experience of my life has taught me the truth of it. I saw clearly that my inability to pursue the plan of my younger years in an independent manner arose chiefly from the superficiality with which I had been taught. I had learned an art — that of drawing — but I was ignorant of the basis on which it rested; and, when I was called upon to apply it in a manner consistent with its nature, I found myself utterly at a loss to know what its nature was. . . . . .

"I tried to reduce the science to its elements, and in my endeavors to reach them, I drew an endless variety of figures, which, it is true, might be called simple, but which were utterly unfit to illustrate the elementary laws of which Pestalozzi was in search. At last I began to suspect that I ought to know less than I did know, or that, at least, I must temporarily discard a portion of my knowledge, in order to descend to those single elements by which I saw him produce such powerful and, to me, unattainable effects. In this I succeeded at last.

"But I fell into another extreme. Before, I had seen nothing but objects; now, I saw nothing but lines; and I imagined that children must be exercised on these lines exclusively, in every branch of drawing, before real objects were to be placed before them for imitation, or even for comparison.

"But Pestalozzi viewed his drawing lessons in connection with the

whole of his method, and with nature, which will not allow any branch of art to remain isolated. His intention was, to lay before the mind two distinct series of figures, of which one should be contained in his book for little children, and the other should furnish practical illustrations. The first was intended to supply the perception of the children with a knowledge of things in connection with their names; the second was calculated to combine the practical application of art with the theoretical knowledge of its laws, by linking the perception of abstract forms to the outline of objects, which corresponded with these.* . . . . . .

"I was afraid lest, by giving to the child real objects, his perception of the outline would be disturbed; but Pestalozzi did not wish to cultivate any power contrary to nature, saying: 'Nature gives no lines, but only objects. The lines are presented to the child, that he may view the objects correctly; but to take the objects from him, in order to make him see lines only, would be exceedingly wrong.'"

Buss labored zealously in his new position, although he could not at first see the relation between the principles and means suggested to him by his enthusiastic teacher. Even after he thoroughly understood the application of the method to his own subjects, he seemed unable to comprehend its relation to other branches. This, probably, explains the fact that we do not find him, after leaving Pestalozzi's Institution, engaged in any prominent educational work.

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* This plan has been adopted and carried out in "Krüsi's System of Drawing"—the first series corresponding to the exercises of the "Inventive Course;" the second, to those of the "Applied Course."

CHAPTER V.

ASSISTANTS OF PESTALOZZI.

JOHANNES RAMSAUER, who was a native of Herisau, canton of Appenzell, was born in 1790. He was the youngest of seven children, all of whom assisted their widowed mother in the business which supported the family. When eight years of age he was sent to school, and in two years scarcely learned to read and write. At home he received from his good mother lessons in industry, order, and obedience.

Although not so entirely destitute as many at that time, his mother, at his urgent request, allowed him to emigrate with the poorer children. The boy, now only ten years of age, first wandered to Schleumen, but finally went to Burgdorf, where he was received into Krüsi's school. In the same year this school was united with that of Pestalozzi: thus Ramsauer became a pupil of the great reformer.

"In the school," says Ramsauer, "I learned no more than the rest; but Pestalozzi's holy zeal, self-forgetting love, and earnest, impressive manner knit my childish, grateful heart to his forever." Ramsauer remained several years at Burgdorf, as pupil, table-waiter, and finally as under-teacher. He was a favorite with Pestalozzi, and was often employed by him as private secretary, working in this capacity from early dawn till late at night.

In 1816, he left the Institution to teach at Würzburg, and also to attend the lectures at the University there. He acquired such a reputation that, in the autumn of the same year, he was invited to become teacher of the Princes Alexander and Peter, and also to take charge of an elementary school for children of the educated classes in Stuttgart. He accepted both these situations, and in 1820 attended the young princes to the court of their grandfather at Oldenburg, in order to continue their education.

In 1826, he was appointed teacher of the Duchesses Amelia and Frederika, of Oldenburg, and at the same time he conducted a

school for girls with great success. While there he published a work on "Drawing," and another entitled "Instruction in Form, Size, and Substance;" also "Brief Sketches of my Pedagogical Life," in which he narrates many events of the school life at Burgdorf and Yverdon, and makes many interesting remarks on education in general. From the latter we select as follows:

"While a pupil, Pestalozzi often took me for a walk along the banks of the river Emme; and for recreation and amusement he looked for different kinds of stones. I also took part in this occupation, although millions lay there, and I did not know for which to search. He only knew a few kinds, but, nevertheless, he dragged along home every day with pockets and handkerchiefs full; though, after once deposited, they were never looked at again. It was not an easy thing to find a whole pocket handkerchief at Burgdorf; all of them had been torn carrying stones. Pestalozzi retained this fancy through life."

"At Burgdorf an active and entirely new mode of life opened to me. So much love and simplicity reigned in the Institution! Life was so simple! so patriarchal! Not much was learned, it is true, but Pestalozzi was the father and the teachers were the friends of the pupils. Pestalozzi's morning and evening prayers had such a fervor that they carried away every one who took part in them. He read and explained the hymns impressively, exhorted each of the pupils to private prayer, and heard them repeat every evening those they had learned at home; while at the same time he taught them that mere reciting prayers by rote was worthless, and that every one should pray from his own heart. . . . . .

"Such exhortations became more and more rare at Yverdon. So long as the Institution was small, Pestalozzi could, by his thoroughly amiable personal character, adjust at once any slight discordance. He stood in close relation with each individual member of the circle, and could thus observe every peculiarity of disposition, and influence it according to necessity.

"This ceased when the family life was transformed into that of an organized school. Now the individual was lost in the crowd, and, consequently, there arose a desire on the part of each to make himself felt and noticed. Every day egotism made its appearance in more prominent forms. Envy and jealousy rankled in the hearts of many. Pestalozzi, however, remained the same noble-hearted man, living only for the welfare of others, and infusing his own spirit into the household."

"I have already said that the finer social graces must either be inborn or developed by culture. Even of the simple politeness of a boy's manners this is true. Those to whom this gift is natural are usually of rather weak or superficial intellects; but they get well through the world, that is, easily attain eminence in society. This opinion has led me to another and a more important one, namely, that in practical life it is of little moment whether one has 'a good head.' It is of much greater importance, what is one's character for truthfulness and perseverance; and much more that he keeps his faith, through which, if it be the right kind, comes the blessing.

"Every one of even moderate experience will agree with me that those men who have filled important places in the world are indebted to their truthfulness, perseverance, and uprightness, much more than to their 'good head' or their genius. Even in the elementary schools this truthfulness and perseverance can be cultivated, proved, and established; but it is home education which must do most of it.

"It has often troubled me to hear of a 'smart boy' in a family or school, and to see those undervalued who lack such a qualification. Such praise discourages those reckoned inferior (who subsequently may excel them), and only makes those possessed of this apparent talent conceited and heartless. . . . . .

"There are teachers who lay great stress upon learning quickly, forgetting that the most superficial scholars are often the quickest. Such will find that these forget just as quickly; while things acquired with more pains remain longer in the memory, and are better understood. The principal thing is thoroughness: it is this only which truly educates — which tells upon character. Merely to know more or less is of little significance. Whoever imagines that he knows very much, does, in fact, know pitifully little. This thoroughness should be a characteristic even of the lowest elementary school: it is a result of perseverance. A condition preparatory to this thoroughness is, that the pupil be constrained — without any apparent force, however — into thinking and laboring independently. I have often said to an indolent or compliant pupil, who imitated others too easily, 'Your own eating must make you fat; your own thinking must make you wise, and your own practice must make you dexterous.'

"A condition of thoroughness is repetition — constant repetition. This is to many teachers too wearisome or slow; but a teacher whose heart is in his work will be drilling often and earnestly, and always in new ways; so that both the pupil and himself will always be get-

ting at a new and interesting side of the subject. A teacher who labors in two or three departments of study with vivacity and pleasure, and gives really thorough instruction — such as educates — will naturally have neither time nor wish to spend several hours daily in mere amusements. His work and progress in what is really useful for time and eternity will constitute his greatest happiness."

He sums up the different experiences of his life thus: "I learned at home to work, pray, and obey; in Schleumen, to run, climb, and jump; with Pestalozzi, to work, think, and observe; during my various journeys, to be independent, and help myself; in Würzburg and Stuttgart, to be more modest, and to know more of family life; in Oldenburg, to love the word of God, to endure good and evil with equanimity, and that it is possible to live very happily here below and, at the same time, prepare for the better, future life."

Joseph Schmid, whom we have already mentioned in the life of Pestalozzi, went to Burgdorf from the mountains of Tyrol. He was entirely without culture and refinement, but possessed a rare talent for Mathematics, great industry and energy of character, and an unbounded ambition. He was a devout Catholic, and is said to have prayed to the Virgin Mary "to grant him strength to become the first scholar in the school." He evidently did not rely upon faith alone to accomplish his purpose; for Pestalozzi says of him: "On account of his quiet, efficient activity and eager efforts after every attainment in learning, he soon surpassed all his teachers, and even became the instructor of those who, but a short time before, had considered him the most uncultivated child that had ever been in the Institution."

Schmid's practical business capacity and habits of order and thoroughness—qualities which Pestalozzi did not possess—enabled him in time to obtain great influence in the management of the school. His demeanor, however, toward the other teachers became so disagreeable and arbitrary, that, in 1810, an open feud broke out, and he was dismissed.

Soon after, he took charge of a school at Bregenz, where he published a work entitled, "My Experience and Ideas of Education, Institutions, and Schools," in which he attempted to vindicate himself, and throw all the blame of the quarrel upon the other teachers.

The absence of his practical guidance and financial skill was deeply felt by all. Even Niederer, who had led the opposition against him,

wrote in a conciliatory manner, and, in 1815, gave him a pressing invitation to return, which he accepted. At once he commenced a complete reform in the economy of the school, and interfered with the other teachers in such a domineering spirit, that a silent but great antipathy to him again arose. This at last broke out into open hostility, the result of which we have narrated in the first part of this work.

Of his life after Pestalozzi's school was broken up but little is known. We last hear of him in Paris, where he gave private lessons in Drawing and Mathematics—no doubt with his usual ability. In 1850 he died there, alone and uncared for, save by a servant.

Steiner was a rough, uncouth peasant boy from the canton of Berne, who, from an intense desire for knowledge, went to Burgdorf. Not having sufficient money to pay his board, he engaged in some manual labor which allowed him to attend school a portion of the day. He was deficient in verbal memory, but, by steady industry and perseverance, he developed great logical and reasoning powers, which soon gave him prominence in the mathematical department of the school. After leaving Pestalozzi he taught in a gymnasium in Germany, and ultimately became Professor of Mathematics in the University of Berlin. While there he published some valuable and original works upon Mathematical Science, and attained considerable eminence in the literary world.

PART III.

EXTRACTS

FROM THE

WRITINGS OF PESTALOZZI.

CHAPTER I.

SOCIAL AND POLITICAL SUBJECTS.

THE writings of Pestalozzi were published in a collected form in 1819, by Cotta, in Stuttgart. They appeared under the supervision of Schmid, who, however, neglected to give them in their chronological order, and omitted some important documents.

With few exceptions, these works have not been translated into English; partly on account of their experimental and theoretical character, and partly because the subjects treated, until within a comparatively recent period, have attracted little attention from the English-speaking people. Besides, from their want of logical arrangement, and the peculiar style in which they are written, they would hardly have received justice at the hands of critics, or have been understood in the spirit in which they were originally conceived.

We make these extracts now, because we believe the time has come when there is a wide-spread demand for all possible light on educational subjects; because the extracts seem indispensable to a complete idea of the character of the man; and because they contain those germs of thought from which the educational reform had its origin.

We need hardly say that a writer constituted like Pestalozzi, with an ardent imagination, and without that early mental culture which secures due subordination in all departments of thought, would exhibit a style that transcends the limits of logic and appears visionary and strange. To persons, however, who are actuated by intense and ever-active feelings of compassion for the poor and unfortunate, there is often given a power of divination, which looks forward to the realization of cherished hopes and plans, and sees the world kindled into flame from the sparks of wisdom and morality, which they have fanned into existence. Such men are usually impelled by a deep religious sentiment which pervades their every feeling and action.

We would naturally expect that a productive mind, moved by philanthropic purposes, would discuss all the relations existing between the individual, the state, the church, and the school. In his earliest

writings, we find Pestalozzi an ardent patriot, sharply criticising the existing abuses and inequalities of society, which imposed its burdens upon the many poor and conferred its privileges upon the wealthy few.

As early as 1782 we find, in his contributions to a Swiss journal, the following topics discussed: "The Temptations which Surround Females of the Lower Classes;" "Corruption of Servants in Great Houses;" "The Want of Even-handed Justice between the Rich and the Poor;" "Men With and Without Influence;" "The Hypocrisy of the Privileged Classes and their Indifference to the Real Suffering of the People;" "Popular Education;" "The Prevalence of Honest Principles in the Legislation of Former Times, Compared with the Laxity and Compromising Spirit of Modern Legislation;" "Destructive Agency of Quackery and Superstition;" "The Tendency of Penal Laws to Increase rather than Diminish the Sources of Crime;" "The Organization of Prisons;" "The Moral Improvement of Criminals and the Defects of Charity."

In all these articles Pestalozzi espouses the cause of the poor and oppressed. The improvements which have taken place in many of the departments then under discussion, show that a reform was urgently needed. Our first extract is from an address delivered in 1788, on a national anniversary, and will give an idea of his power and enthusiasm at that early period:

"'Thou art free!' Thus spoke to Helvetia her guardian angel on the triumphant day of her liberty. 'But suffer thy people to enjoy this freedom in all the purity in which I now give it to thee, or it will be taken from thee,' added he, with a frown on his brow and a flash in his eye.

"Helvetia's sons understood the warning of the oracle, and for centuries lived like brethren in their mountains and valleys.

"Guardian angel of Helvetia, show me once more the sires of our land! Cause to appear before my eyes the image of the founders of our union and liberty! . . . I see them — men of high stature, with majestic beards, flowing down to their girdles, and with mighty swords hanging at their sides; but their countenances are friendly and cheerful. Their arms, though scaled with iron, are ready for the embrace of pious affection; their hands, terrible in battle, are faithful in promise; they live for those whom they love, and die for those to whom they have sworn. . . . . But now, oh, hide thy countenance and mourn, thou priest of liberty! Thy altars are without a gift; the people of Helvetia are burning incense to strange gods. They have become like the starving people in the lands of the kings

around them. The sons of those men, who knew nothing but their fatherland, now know nothing but themselves — know nothing but their families, while they forget the honor and interest of that country to which they owe their existence and their glory. . . .

"Ye men of Helvetia! flee discord; for by discord you sink to the level of the countries which divide their bread with their kings. Industry and zeal for the welfare of your country established your homes. Depart not from the fashion of your forefathers and from the duties of your stations! Guardian angel of the land! raise thy voice, and send it from mountain to mountain and from valley to valley! With a sound of thunder declare the great truth, that the liberty of all is in the protection of the right of all. Angel of liberty! defend us! Oh, defend forever this small spot of earth in the hands of this people! Preserve the rulers of Helvetia, that they may never cease to be the fathers of the people, and that the universal tie of the fatherland may bind us more and more firmly together! Oh, raise us up again, and kindle the last spark of patriotism that is left in our veins into a mighty flame! When danger lurks behind our mountain passes, and wild torrents threaten to inundate our peaceful fields, then fan our ancient fire into a sacred flame, that we, Helvetia's faithful sons, may battle and die for the fatherland!"

Pestalozzi published, in 1795, under the title "Figures to my Spelling Book," a collection of fables, all bearing more or less upon the political and social conditions of his age. Although a vein of satire seems to pervade them, we find occasionally a hidden grief under the mask of hilarity, as will be seen in the introductory fable.

THE PAINTER OF MEN.

"He stood at the easel, and the people thronged around him and said: 'So thou hast turned painter! Truly thou hadst done better to mend our shoes!'

"And he answered: 'I would have mended shoes for you; I would have carried stones for you; I would have drawn water for you; but you would not have any of my services; and, therefore, in the compulsory idleness of my despised existence, what else could I do but learn painting.'"

THE MUSHROOM AND THE GRASS.

"The Mushroom said to the grass: 'I spring up in a moment,

whilst thou must grow for a whole summer, in order to attain to what I am.'

"'Very true,' replied the grass, 'but, before I am worth any thing, thou — worthless thing — must spring up and perish a hundred times.'"

THE APE AND THE SERPENT.

"A young ape meditated a long time, and could not find out what humility is. At last, seeing a serpent crawling on his belly, he said to his mother: 'To sneak thus through the world without hands or feet is, I suppose, what they call humility.'"

CHRISTOPHER AND HIS WATCH.

"'If I set thee going, thou wilt wear out; and if I wind thee up, thy chain may break,' said Christopher, to whom a watch had been bequeathed. After mature reflection, he said: 'Thou hadst better stand still, and then these dangers will be averted.'"

WHERE SHALL IT END.

"His great-grandfather trusted in his armor and sword; his grandfather, in his fist; his father, in his tongue; he trusts in his quill; in what will his son trust?"

EQUALITY.

"A dwarf said to a giant, 'We have equal rights.' 'Very true, my good fellow,' replied the giant, 'and yet thou canst not walk in my shoes.'"

THE PRIVILEGES OF THE FISHES.

"The fishes of a pond complained that they, more than their neighbors in other ponds, were persecuted by the pikes; whereupon an old pike, who was the judge of the pond, pronounced this sentence: 'The defendants, to make amends, shall in future permit every year two common fishes to become pikes.'"

THE TWO MAGISTRATES.

"'I am again weary to death, and yet they are not satisfied,' said a groveling magistrate, at the close of his session.

"Another, who understood the art of governing exceedingly well, replied: 'I, on the contrary, am never fatigued, and yet they are always contented with me.' 'I would buy thy secret with gold, if it were for sale,' said the first. The other replied: 'It would be to thee of no use. When Kitty cooks her turnips, and Johnny manures his land, and Harry waters his donkey, I pass on, whistling, and think to myself, 'What is that to me?'

"'Well, and I think the village would go to ruin if I had not knowledge of every thing,' said the weary one."

Our next extracts are from a political work, entitled "Inquiries into the Course of Nature in the Development of the Human Species." This was, doubtless, written under the influence of Rousseau's works, in which he was greatly interested at that time. That he was in a morbid and despairing frame of mind, induced, probably, by witnessing the injustice and inhumanity of the existing governments, will be seen by one of the conclusions at which he arrives: "The social compact is nothing more than a truce, entered into by the animal propensities of all parties, which would otherwise be at constant war with each other." The questions which he proposes to consider are the following: "What am I? What is the human species? What have I done? What is the human species doing? What has the course of life, such as it has been, made of the human species? On what ground does the volition of the human species and its opinions rest, and on what must they rest under the circumstances in which it is placed?"

As a preliminary to their solution he gives the following outline of the march of civilization:

"By the helplessness of his animal condition, man is brought to knowledge.

"Knowledge leads to acquisition; acquisition to possession; possession to the formation of society; society to power and honor; power and honor to the relation of ruler and subject; the relation of ruler and subject to the distinction of nobles and commons, and to the crown.

"All these relations call for a code of laws; law calls for civil liberty.

"The want of law entails tyranny; that is, a state of things in which men constitute a society without regulations for the improvement and maintenance of mutual obligations."

"Following the course of nature in another direction, I find in my-

self a certain benevolence, by which acquisition, honor, property, and power ennoble my mind; while without it all these privileges of my social condition only tend to degrade me more deeply. Tracing this benevolence to its source, I find it to be essentially of sensual, animal origin; but I find, likewise, within myself a power, which will ennoble its very root; and benevolence so ennobled I call love.

"But there is danger still of love being lost in my desire for self-gratification. I feel desolate, and I seek to rise beyond the power of imagination—beyond the limits of all the research and knowledge that are possible here below—to the fountain-head of my existence, in order to derive from thence help against the desolation of my being—against all the ills and weaknesses of my nature." . . . . .

"Let the social constitution resemble ever so well a whitewashed wall, and let the dispositions of power wear ever so admirably the mark of humanity, man never will truly and freely submit to an arrangement which gives any one the right to punish the aberrations of his animal tendencies. The relation of man to man in the social state is merely animal. As a mass — as a people — man does not submit himself to the powers of the state. There is nothing he contemplates less than the service of God and the love due to his neighbor. He enters society with a view to gratify himself and to enjoy all those things which, to a sensual and animal being, are the indispensable conditions of satisfaction and happiness.

"The social law is, therefore, in nowise a moral law, but a mere modification of the animal law.

"Meanwhile, social power is deeply interested in my moral condition, that my animal tendencies may never conflict with its own gratifications.

"This is why, all over the earth, it endeavors to represent the social relation as a moral tie, at least on one side. But the disposition of power to represent itself as morally related to the people, does not alter the position in which it really stands to them. If the persons in power, stimulated by their immoral tendencies, encourage the delusion for their own ends, with a view to cover their civil lawlessness and their social injustice, they do only what the wolf and fox would do, if they could, to inspire the sheep and the hen with unbounded confidence. Nevertheless, the hen does well to sleep on trees by night, and the sheep to keep by the shepherd, in spite of what the wolf may say."

When he penned the following passage, he seems to have had be-

fore his eyes all the horrors of the French Revolution; the sufferings of a degraded people; the dissipation and selfishness of kings and nobles; the sudden rise of the masses, and their acts of maddened fury and despair:

"Incalculable is the misery of our continent. An eternal and unchangeable law turns the balance of moral existence forever on the side of the animal forces and tendencies; and he who combines with them the advantages of power, will ever say to the weaker part of his species, 'Ye are made for my sake;' and he plays on their crowded ranks as on the wires of a dulcimer. As many wires as break, he throws away, and draws new ones across his damaged instrument; for what is it to him whether the wires break or not, they are only wires.

"Alas! they are men; but they grow up in the inexpressible degradation of a lawless servitude. Like the claws on the paws of a bear, they know not what is the design of the growling animal that rests on them; but they are always ready to tear out the entrails of any one against whom he may growl. . . . . When once power has become unfaithful, and has learned to paliate the sin of treason by cold unmeaning language, then the law of humanity has departed from the earth. . . . . Enthralled by a power which acknowledges no law against itself, man sinks back into all the helplessness and obtuseness of his natural corruption; and the general spread of *Sansculottism* leads to the dissolution of the social ties.

"Before this comes to pass, kings, like the oak, grow hardened on their thrones; deep horror hovers round their crowns; they stand isolated, like barren rocks, surrounded by bottomless abysses; celibatarian monks and misanthropic knight-bachelors become the last pillars of the state, till they, too, begin to give way, and then, in the desolation of anarchy, which wanton lawlessness has brought on, nations sink into dissolution."

This was, undoubtedly, a gloomy view of the existing state of things; but it was the gloom in his own soul which made him see, at that time, every thing in a dim and distorted light. Let us not forget that when he wrote the above — in 1797 — he mourned over the destruction of his most cherished plans; mourned over the breaking up of his school for the poor, for which he had sacrificed his money, his time, and his health; mourned over seventeen years spent in unprofitable labor, amidst contempt, poverty, and privation. Shall we wonder that he closes with a kind of funereal

inscription to himself, which is full of deep pathos, and almost sublime in its unselfishness?

"Thousands pass away in the corruption of sensual gratification, and they seek no more.

"Tens of thousands are overwhelmed by the burdens of craft and trade, by the weight of the hammer, the yard-stick, or the crown, and they seek no more.

"But I know a man who did seek more. The joy of simplicity dwelt in his heart, and he had faith in mankind, such as few men have; his soul was made for friendship; love was his element, and fidelity his strongest tie. But he was not made for the world, and wherever he was placed he was found wanting. The world asked not whether it was his fault or the fault of others; but it bruised him with an iron hammer, as the bricklayers break an old brick to fill up crevices.

"Though bruised, he still trusted in mankind; and he proposed to himself a great purpose, to attain which, he suffered agonies, and learned lessons such as few mortals have learned.

"He did not flatter himself that he could be generally useful, but for his purpose he was better fitted than most men are for theirs. He expected justice at the hands of mankind, but he found none. Self-appointed judges confirmed the sentence, that 'he was generally and absolutely useless.' This was the grain of sand which decided the doubtful balance of his wretched destinies.

"He is no more; thou wouldest know him no more; all that remains of him are the decayed remnants of his destroyed existence.

"He fell as a fruit that falls before it is ripe, whose blossom has been nipped by the northern gale, or whose core has been eaten by the gnawing worm.

"Stranger, who passeth by, refuse not a tear of sympathy. Even in falling the fruit turned toward the tree, on the branches of which it had lingered through the summer, and whispered, 'Verily, even in my death will I nourish thy roots.'

"Stranger, spare the perishing fruit, and allow the dust of its decay to nourish the roots of the tree on which it lived, sickened, and died."

These are the sentiments of absolute despair. With the expiration of his hopes the writer seems to draw his last breath. Advanced beyond the meridian of his life, and expecting to die, his only sorrow is that his earthly mission remains unfulfilled.

Mark the contrast! Eighteen years afterward, when he had risen

to immortal fame, his feelings and sentiments were of quite a different character. In his "Appeal to My Fatherland," the last of his political writings, we find this remarkable passage upon the character and mission of Napoleon, whose sun of glory had just sunk beneath the horizon:

"The nature of sovereign power, as the guardian of individual rights and the protector of the weak and suffering, not only gave Bonaparte a right, but imposed upon him a solemn obligation to interfere decidedly with every violation of the primitive and most sacred relationships of society; but his right of interference was entirely derived from his position as sovereign, and from the duties which that position involved, and was wholly unconnected with his personal standing. He had no right, therefore, to appropriate the funds — the maladministration of which he was bound to oppose — to his own personal use, or to the purposes of his empire, at the expense of individual interests: he had no right to seize them for covering the wants of the military, finance, and police systems created by him, and for satisfying the claims of his avaricious agents. He ought to have exerted his sovereign power, which was derived from God, for arresting the abuse which those whom the state protects in their possessions, might make of their property, to the injury of any of their fellow-citizens, or to the prejudice of the public weal.

"But, considering Bonaparte's character, his career, and the spirit of the age in which he lived, it must be admitted that it was not easy for him to take so just a view of the matter. A rich man can hardly enter the kingdom of God; and so, likewise, a man with a character and energy like that of Bonaparte, who rose up in the midst of an enervated generation, and was carried along in his career by all the charms and impulses of universal corruption in its full maturity, could hardly regard his sovereignty as a sacred office, by which he was bound to exert his power in the service of views and objects entirely foreign to him. He could hardly be expected to make, between church property and other charitable corporate institutions on one hand, and the public revenue on the other, that distinction which can only arise out of a higher view of the social relations.

"The peculiar difficulty of his position is not sufficiently taken into account; and when I see certain people whose weak powers are perseveringly engaged in hunting up means for the accomplishment of their own bad purposes, so very forcibly struck by the greater wickedness of the energetic chase instituted by the late lion, I am sometimes tempted to whisper to them: 'He that is without sin among you, let him first cast a stone at him.'

"On the other hand, it is very true that he seemed not made to realize the ideal of a king in the true, divine sense of the word. He was not made to form the center for every thing great, good, and holy that might be found in the state, and among mankind at large. If he had exercised against himself that heroic strength which he exhibited in his struggle against the world; if he had conquered himself for the sake of his brethren, for the sake of suffering humanity, he might have been the deliverer of our deeply-degraded age, the fostering angel of Europe, the crown of its sages, the sovereign of its hearts.

"But he was nothing of all this. He conquered the world, but was overpowered by his own weakness and a selfishness ill-suited to the elevation to which he was raised. . . . The events of his early career marred in him those germs of pure and holy feelings which exist in the bosom of every great man. All that was truly generous in him was destroyed; yet the consciousness of the powers which he possessed gave him a feeling of superiority, in which contempt for those who could get no ascendency over him was combined with impatience of all control. In the moment of decision he felt that he was able to sway the world; and he became an autocrat, the scourge of the nations, destined to rouse mankind from the slumber of weakness and sloth, to show forth the spirit and the character of that war which our carnal nature ever wages against morality and sanctified humanity, and to exhibit all the abomination and all the horrors of that conflict.

"In that war he was successful. Had I not faith in God, I should say he was successful in the work of hell as no mortal and no sinner was before him. I am unable to give a picture of what he made of himself. The idea which stands forever as a landmark between humanity and inhumanity, the watchword of all tyrants hardened in the wicked principle of treating mankind as collective masses, the question which Cain dared to ask God Almighty, 'Am I my brother's keeper?' was established by Bonaparte as a maxim of government, with infinitely more energy and success than by any ruler before him; and it was long, very long, before that blasphemy caused him to become a fugitive and vagabond in the earth. His warfare against human kind prospered from the north to the south, from the Rhine to the Volga. Carefully evading every discussion of their just claims, with tiger's strength he vindicated as a right what his predecessors had, like cunning foxes, gained by subterfuge.

"His career was great. God, who directs the affairs of men, made use of him for the purpose of warning this generation, more emphat-

ically than ever before, against that stumbling-block which has obstructed, and ever will obstruct, the welfare of society — the preference given to the mass in its collective capacity over the rights of individual members. . . . The rapidity with which he enslaved the minds of men, from the lowest rabble up to the heads of church and state, and the long continuance of the bondage in which he kept them, is ever to be considered as a masterpiece of human art in the deepest corruption of which man is capable.

"This was not the work of his sword. Before that the world fled; but the blood which he shed with it, the waste which he created, the widows and orphans whom he made desolate, won him no hearts. The submission of men's minds to his rule was not the work of his sword, but of his genius, which laid hold of the weaknesses of the age with irresistible power. He spoke to the honor of the age: 'Contaminate thyself for me, and crown thou for me the beggar and the scoundrel;' and honor ceased to be honor; it contaminated itself, and crowned for him beggars and scoundrels. He spoke to the courage of the age: 'Be regardless of justice, and bold, like myself, in injustice;' and courage regarded not justice, and was bold in injustice. He spoke to the lust of the age: 'Assist thou me, and for my sake outdo thyself;' and lust came to his assistance, and surpassed itself in his service. He spoke to the light of the age: 'Vanish thou from the sight of the nations, and shine only to me, and through me, and for me;' and light was changed into darkness for the nations; and he alone saw, and no one saw but through him and for him. He spoke to the faith of the age: 'Be thou unfaithful for my sake;' and faith became unfaithful for his sake. He spoke to the industry of the age: 'In chains shalt thou work for me;' and industry worked for him in chains. He spoke to the men of his age: 'If you do this, I will reward you;' and they and their rulers shrank from no deed, however abominable, however base, however revolting, for they lusted after his reward. He said again: 'If you do it not, I will take vengeance on you;' and the men of his age regarded nothing, however holy — regarded not the feelings of their own bosoms, nor the throbbings of their own hearts, for the fear of his vengeance. He was the soul, he was the breath, he was the spirit and the life of every impulse of violence in his day. He was the center of every lawless feeling, of every unjust deed, from the throne down to the ale-house. He was the soul of all thinkers, and of all politicians, whose philosophy and whose politics went not beyond the five senses. He was also a terror and a cause of wailing to all who, with similar desires in their hearts, had not the same

marrow in their bones, nor the same blood in their veins, whose senses were not supported by an equal strength of nerve.

"This was his character, this his power, this the secret of his ascendency, this his prop, when he rose to the throne, when he taught mankind lessons such as had not been taught for centuries,—the reverence which sovereign power ought to have for the primitive claims of individual existence; the necessity of a power raised above the corruption of the mass and the degradation of its tools; the want of a holy king, whom both his character and the law of his kingdom would constitute the free father of all his children, and the guardian of the rights of every individual among them; the contrast between a divine and a carnal spirit in power, in subjection, and in freedom.

"It was his will that Europe should erect him a temple, under whose high arches no sunbeam should penetrate, but on whose altar a flame was to burn bright above all flames that ever were kindled by the hand of man; and in the brightness of that flame should be read the words:

'This is the light which Bonaparte grants to Europe.'"

In this same appeal, he gives excellent advice to his countrymen, who, after the downfall of the great arbiter of the destinies of Europe, were discussing the best forms of government for their own country: "Be not deceived, O my country. Thy liberty, thy happiness, will not drop down from the clouds. Nations, generally, attain no greater prosperity than that which they deserve; nor is this, thy sacred hour, given thee for the display of perfection. God grant that thou mayest employ it in preparing for a better state. There are no abrupt transitions in nature from the deepest corruption to the highest pitch of perfection; but they are all gradual. Severe illness is not followed by health, but by convalescence, a careful attention to which can alone lead to the return of perfect health. My country! the present period is for thee only a time of convalescence, and the blessing which it may bring thee will entirely depend on thy turning it to account scrupulously and with holy solicitude.

"Friends of humanity! fathers of generations to come! let us not deceive ourselves. The real internal blessings of humanity are not the fruits of the external forms of the civil constitution, but of the moral and spiritual condition of the individuals.

"My country! a charmer is presenting a garden of fruitful trees to thy eyes. Thou art amazed: hungry and languishing, thou stretchest out thy hand for one of its fruits, and behold, in an instant, the

whole garden disappears from before thine eyes. There is a terrible illusion in constitutional freedom, especially when newly established. A small seed is deposited in the ground, which soon springs up; but its stem is feeble, and, arrested every winter, its growth is slow, while many dangers beside have to be averted; thus, much time passes away before it yields fruit in abundance.

"O my country! old constitutions, when curtailed in root and branch, and transplanted to a new soil, grow no more than old trees when thus treated. Blessed art thou, if thou art able to nurse up new ones from a seed of truth and life, and to bestow upon them that maternal solicitude which they require. Blessed art thou, if thou art not blinded to the most urgent and the most sacred claims of this present period."

This patriotic appeal shows an important stage in the development of Pestalozzi's ideas of the acquisition of true liberty and independence. He no longer accuses the rulers and lawgivers of being the sole authors of all the social evils; but traces those evils to their real source, which is chiefly found in the ignorance and depravity of the individuals that compose the nation. Who will deny this truth? There would be no despots, if there were no cringing slaves; no political deceivers, if all the rest were honest; no hypocrites, if simple piety always found its reward; no quacks and humbugs, if the number of dupes were not so great.

What could Pestalozzi do after coming to the conviction that it is folly to expect the salvation of a state by outward forms and organizations — what, but implore the nation to give its full attention to the improvement of the individual, in order to raise on this foundation the firm structure of political regeneration? We find that he, through all his temporary doubts and aberrations, became more and more convinced that the true remedy for existing political evils is the *education of the masses*.

In the year 1780, directly after giving up his school for the poor at Neuhof, he prepared an article, entitled "Evening Hours of a Hermit," for a journal published at Basel. "It is," says Raumer, "made up of a series of aphorisms, which, nevertheless, are cast in one mold, and stand in the closest connection. Fruits of the past years of his life, they are at the same time seeds of the coming ones — programme and key to his future educational labors."

The most prominent of these aphorisms are the following:

"Why does man investigate truth without order or purpose? Why

does he not seek what his nature needs, that therewith he may obtain pleasure and blessings? Why does he not secure truth, which will afford him inward peace, develop his faculties, make his days cheerful and his years blessed?

"Source of the deepest peace of our existence, pure power of our nature, blessing of our being, thou art no dream! To seek thee, to investigate thee, is the end and destiny of man! Thou art both a necessity to me and an impulse from the deepest part of my soul!

"*Nature develops all the human faculties by practice, and their growth depends upon their exercise.* Men, fathers, force not the faculties of your children into paths too distant before they have attained strength by exercise; avoid harshness and overfatigue."

"When the right order of things is inverted, the faculties of the mind are weakened and lose their steadiness. You do this when, before making children sensitive to truth and wisdom by the real knowledge of actual objects, you engage them in the thousand-fold confusions of word-learning.

"The artificial mode of the schools, which every-where crowds in this array of words — instead of the easier and slower method of nature — endows men with an artificial show of acquirement, which varnishes over their lack of inner natural powers, but at the same time satisfies the people of the present century."

"Man loses all the balance of his power, the efficacy of his wisdom, if his mind is too one-sided, or too forcibly applied to any one subject. Nature's mode of teaching is not a forcible one; but steady, consistent, and strictly economical. . . . . .

"*The circle of knowledge, through which every man in his own place becomes blessed, begins immediately around him, from his own being, and from his closest relations. It extends from this beginning, and at every increase must have reference to truth, that central point of all blessed powers.*

"The man who with rapid course flits over every subject, and does not fortify his acquirements by steady investigation, loses the power of observing cheerfully and steadily — loses the genuine pleasure of sensibility to truth.

"Man must be trained to inward peace, to contentment with his condition, and with the pleasures attainable in it; and to patience, reverence, and faith in the love of the Father. . . . .

"Peace and quiet pleasure are the first objects of human education. Man, thy knowledge and aims must be subordinate to high purposes, or thy curiosity and ambition will become gnawing agonies and curses.

"Man, thou livest not for thyself alone. Nature educates thee

for intercourse with those about thee. The domestic relations are the first and most important ties of nature.

"Man labors in his calling and endures the burden of a citizen, that thereby he may enjoy in quiet the pure blessings of his domestic happiness. Home, thou art the school of morals! O man! thy family and the best of thy pleasures will not last thee forever.

"In God, as the Father of thy house, the source of thy blessings, findest thou peace, power, and wisdom, which no pain nor the grave can destroy.

"Faith in God is the fountain of peace; peace produces inward order; inward order is the source of the unerring application of our powers; and this again causes the growth of those powers and of their training in wisdom; wisdom is the spring of all human blessings.

"Faith in God is the source of all wisdom and all blessings, and is nature's road to the pure education of man.

"Faith in God, thou art the portion of the people in every clime; thou art the power of men in every exaltation, and their strength in every adversity; thou art not a sequel and result of educated wisdom; thou art a pure endowment of simplicity — the hearkening ear of innocence to the voice of nature, whose father is God."

"God the Father! God, an existence within the dwellings of men! God within my own inmost being! God, the giver of his own gifts, and of the pleasures of my life! He is the source of this faith."

"When the flames of misery burn over thy heart and destroy thee, will the *dictum* of wise men support thee? But when thy Father strengthens thee, makes thy days cheerful, lifts thy being above all sorrows, and develops within thee blessed enjoyments, then does thy faith in God grow strong."

"If God is the Father, then the day of death is not the fulfillment of existence! Man, thy inward sense is a sure guide to truth and duty. Dost thou doubt when this sense summons thee to immortality?"

"O man, believe in thyself; believe in the inward intelligence of thine own soul; for then shalt thou believe in God and immortality. God is the Father of humanity. God's children are immortal."

"Sin is the source and consequence of unbelief: all unbelief is arrogant. Sin is the source of the perversion of our first fundamental ideas, and of our pure natural feelings. Sin destroys faith in God and child-like feelings toward him."

"Open sin — defiance of God by man."

"I base all freedom upon justice; but I see no certain justice in this world, except that inspired by simplicity, piety, and love. All family administration of justice — which is the greatest, purest, and most generally enjoyed — has no source except love."

"As all justice rests upon love, so all freedom rests upon justice. The source of justice and of all worldly blessings, the source of the love and brotherhood of men, is the great idea of religion — that we are all the children of God."

"Forgetfulness of God, neglect of the filial relation of humanity, is the source of the destruction of all morality and wisdom. Therefore, the loss of a filial feeling toward God is the greatest misfortune, since it renders all God's paternal instruction impossible. The restoration of this lost filial feeling is the salvation of the lost children of God on earth."

"The Man of God who, through sorrow and death, reëstablished this universally-lost filial feeling toward God is the Savior of the world — the Mediator between God and god-forgetting humanity. His teachings are pure justice; an instructive philosophy for all people; the revelation of God the Father to his lost children."

This essay, omitted by Schmid in the publication of Pestalozzi's works, is the more interesting, as it shows that he had at that early period formed clear ideas of the natural processes of education; and that he considered education, not merely in its reference to mental training, but in its widest sense — in its relation to domestic life, to moral and religious growth. But, judging that most people would not be gained by mere aphorisms of truth, he wisely determined to detail his ideas further in the shape of an educational novel, which would place a faithful mirror before the eyes of the people, expose their foibles, vices, and disorders, and at the same time supply the remedy in the form of good examples.

This was accomplished in 1781, by the publication of "Leonard and Gertrude"

CHAPTER II.

"LEONARD AND GERTRUDE."

THE simple style in which it is written, the truthful and animated pictures of common life which it contains, and the absence from its pages of abstruse reasonings and exhibitions of party spirit, procured for this work a great popularity. It is also characterized by its sincere and earnest pleading for all that ennobles man, restores peace to the soul, puts an end to the conflict between the innate aspirations for truth and the tendency to ignoble passions, and establishes confidence between rulers and subjects by a due appreciation of their respective rights and duties. Well might Pestalozzi exclaim, in the preface to the first edition: "I take no part in the disputes of men about opinions; but I consider that every thing which tends to make men good, true, and faithful, which cherishes love toward God and our neighbors, and brings blessing and peace into our dwellings, should be implanted in the hearts of all." In the preface to the second edition, he says: "Whoever wishes to do his duty to God and to posterity, to public right and public order, and to the security of family happiness, must, in one way or another, accord with the spirit of my book, and seek the same object. This is my comfort: when these truths germinate, for germinate they must, they will bear fruit."

The materials for "Leonard and Gertrude" were gathered during long years of suffering and disappointment; and the work itself was the result of an intense love, which made the cause of the poor and friendless its own. He had already failed in a practical attempt to relieve the unfortunate, but he had obtained a deeper insight into the causes which perpetuated the evils of society. With a bleeding heart, he had seen that poverty, unless counterbalanced by a healthy culture of the mind and soul, was generally accompanied by moral and physical wretchedness; by intemperance, ignorance, and superstition. He was also able to trace part of the sufferings of the poor to the selfishness and hardness of the rich, many of whom derived a shameful profit from the improvidence of their unfortunate brethren.

He had also, occasionally, seen in the cottages of the poor, cheerfulness, peace, and comfort; and this spirit he had, with great certainty, always traced to the influence of a sound home education, conducted by an intelligent mother.

The characters of this tale, far from engaging in brilliant or dazzling actions, are great in their very simplicity and truth to nature. The principal ones are: Gertrude, a pattern of a good and intelligent wife and mother — an educator who tries to fulfill the duties of her office to their fullest extent, without troubling her head with plans of emancipation; Leonard, her husband, who, however, plays only a secondary part; Arner, the lord of the manor, who tries to effect a thorough reform in the administration of the parish entrusted to his care; Ernst, a worthy clergyman, who assists Arner, and works on the hearts and convictions, and not on the fears and prejudices, of his parishioners; Glülphy, the school-master, in whose teaching and discipline Pestalozzi embodies some of the favorite ideas of education which he afterward matured; Hummel, the bailiff, chief magistrate, and judge of the village — the personification of wickedness, avarice, and pride — a man with a heart hardened through many years of mismanagement and crime; and Rudi, one of the victims of the bailiff, whose story forms some of the most affecting chapters of the book.

To exhibit the intention of the author and the spirit which animated him in his work, we make the following selections:

A KIND-HEARTED MAN, WHO, NEVERTHELESS, MAKES HIS WIFE AND CHILDREN VERY UNHAPPY.

There lived in Bonnal a mason. He was called Leonard, and his wife, Gertrude. He had seven children, and some property; but he had this fault — that he often let himself be tempted to the tavern. When he was once seated there he behaved like a madman, and was often led from drinking to gaming, and thus deprived of the produce of his labor. Whenever this had happened at night, Leonard repented in the morning; for, when he saw his wife and children wanting bread, it went so to his heart that he trembled and cast down his eyes to conceal his tears.

Gertrude was the best wife in the village; but she and her blooming children were in danger of being robbed of their father and driven from their home, and of sinking into the greatest misery, because Leonard would not let wine alone.

Gertrude saw the approaching danger, and felt it most keenly.

When she fetched grass from the meadow, when she took hay from the loft, when she set away the milk in her clean pans, whatever she was doing, she was tormented by the thought that her meadow, her haystack, and her little hut, might soon be taken away from her. When her children were standing around her, or sitting in her lap, her anguish was still greater, and the tears streamed down her cheeks.

Hitherto, however, she had been able to conceal this silent weeping from her children; but, on Wednesday before Easter, when she had waited long, and her husband did not come home, her grief overcame her, and the children saw her tears. "O mother!" exclaimed they, "you are weeping," and they pressed closer to her. Sorrow and anxiety were on every countenance. With deep sobs, heavy downcast looks, and silent tears the children surrounded the mother, and even the baby in her arms betrayed a feeling of pain hitherto unknown,—all this quite broke her heart. Her anguish burst out in a loud cry, and all the children wept with her, and there was a sound of lamentation as Leonard opened the door.

Gertrude, who lay with her face on the bed, heard not the opening of the door, nor the entrance of the father; neither did the children perceive him, for they saw only their weeping mother. Thus did Leonard find them.

God in Heaven sees the tears of the wretched, and puts a limit to their grief. The mercy of God brought Leonard to witness this scene, which pierced his soul. The paleness of death was on his countenance, and he could scarcely articulate, "Lord Jesus, what is this!" Then the mother saw him for the first time, the children looked up, and their loud expressions of grief were hushed.

"Tell me, Gertrude," said he, "what is this dreadful trouble in which I find thee?"

"Oh! my dear," answered she, "heavy cares press upon my heart, and when thou art away, sorrow preys more keenly upon me."

"Gertrude," said Leonard, "I know why thou weepest, wretch that I am!"

Then Gertrude sent away the children, collected all her strength, and took courage to urge him not to bring any further trouble and misery upon his children. She was pious, and trusted in God; and before she spoke, she prayed silently for her husband and children; her heart was comforted, and she said: "Leonard, trust in the mercy of God, and take courage to do nothing but what is right."

"O Gertrude! Gertrude!" exclaimed Leonard, and his tears fell in torrents.

A Kind-hearted Man.

"Oh, take courage, and trust in thy Father in Heaven, and all will be better with thee. It goes to my heart to make thee weep. I would gladly keep every trouble from thee. Thou knowest that, by thy side, I could be content with bread and water, and the still midnight is often to me an hour of cheerful labor for thee and the children. But, if I concealed from thee my anxiety lest I be separated from thee and these little ones, I should be no mother to them, nor true to thee. Our children are yet full of gratitude and love toward us; but if we do not continue to act as parents, their love and tenderness must needs decrease; and only think what thou wouldst feel if Nicolas had no longer a home, and must go out to service; if he and all these dear children should become poor through our fault — should cease to thank us, and begin to weep for us, their parents. Leonard, couldst thou bear to see thy children driven out of doors to seek their bread at another's table? Oh! it would kill me." So spoke Gertrude, and the tears fell down her cheeks.

Leonard, not less affected, cried: "What shall I do, miserable creature that I am? What can I do? I am more wretched than thou knowest. O Gertrude! Gertrude!" He was again silent, and wrung his hands.

"O my dear husband, do not distrust God's mercy! Whatever it be, speak, that we may consult together and comfort each other."

. . . . . .

THE EVENING BEFORE A SABBATH IN THE HOUSE OF A GOOD MOTHER.

Gertrude was alone with her children. The events of the week and thoughts of the approaching festival filled her heart. In thoughtful silence she prepared the supper, took from the closet the Sunday clothes for the family, and laid them out ready for the morrow. When she had completed her work she assembled her children around the table to pray with them. It was her custom on Saturdays, at the hour of evening prayer, to remind them of their faults and of such occurrences as were peculiarly calculated to interest and please them. This day she remembered, especially, the loving-kindness of God toward her during the past week; and she wished, as far as possible, to impress deeply on the minds of the children the tokens which they had received of the goodness and mercy of God.

The children sat round her in silence, with their little hands folded for prayer, and the mother began thus:

"Children, I have good news to tell you. Your dear father has had very excellent work given to him this week, by which he will

earn much more than he could before; and we may hope, my children, to eat our bread with less care and sorrow in future. Give thanks, therefore, unto God, our loving Father in Heaven, for his goodness toward us. Remember often the old times when I was obliged, with care and anxiety, to portion out to you every mouthful of bread. Oh, it grieved my heart that many a time I could not give you enough. But our heavenly Father knew that it would be better for you, my dears, to be accustomed to poverty and patience, and learn to conquer your own desires, than to live in plenty. Oh, my children, remember, as long as you live, our days of poverty and the distress and sorrow we have endured, and if our condition is improved, henceforth be mindful of those who suffer even as you have. Will you do so?"

"Oh, yes, dear mother, we will," replied the children.

"Well, then, Nicolas, whom dost thou know that is suffering most from hunger?"

"It is little Rudi," said Nicolas. "He is almost starving. He eats grass from the ground."

"Wouldst thou like to give him thy supper now and then?"

"Oh, yes, mother. May I to-morrow?"

"Certainly, thou mayest," said the mother. Then turning to Betti, she asked: "And thou—to whom wouldst thou give thy supper?"

Betti named some poor child, and so did the other children as each was asked in turn, all being delighted in anticipation of the pleasure they would bestow. After some moments the mother remarked: "That is enough, my children. Now see what beautiful presents his lordship Arner has made you."

"Oh! the bright pennies! Will you show them to us?" cried the children.

"Yes, after prayers," said Gertrude; and the children shouted with joy.

"You are noisy, my children," chided the mother. "If something good comes to you, always think of God, the giver. I rejoice with you; but, when people are loud and violent in their joy or sorrow, peace and evenness of temper are lost. You see, children, when you thank your father for something, you do not make much noise; you fall upon his neck silently, and when you really feel it in your hearts, the tears come to your eyes. So it should be toward God. If you feel very much joy on account of the good He does you, and at the same time it touches your heart, I am sure you will not say many words or make much noise, but the tears will come to your eyes in thinking how good your heavenly Father is."

Gertrude, after giving more advice to her children, changed the subject of conversation by asking: "But, my dears, how has your conduct been this week?" The children looked at each other, but said nothing.

"Anne, hast thou been a good girl this week?" asked Gertrude.

"No, mother; thou knowest what I did with my little brother," replied Anne.

"Oh, yes, Anne. The poor child might have been very much injured. Babes left in that way have sometimes died. Besides, only think, if thou wast shut up by thyself in a room, and left to cry and to suffer thirst and hunger. Really, Anne, I should not be able to leave this house for a moment if I were not so sure that thou wouldst take care of the baby."

"Trust me, dear mother; I will not leave him again for a single moment," pleaded Anne.

"Well, I hope thou wilt not give me another such fright. Nicolas, how has it been with thee this week?"

"I know of nothing wrong," he quickly answered.

"Hast thou forgotten that thou didst throw down Kate last Monday," said the mother.

"I did not do it on purpose, mother."

"To be sure thou didst not. To do such a thing on purpose would be wicked, indeed. Art thou not ashamed to make such an excuse?"

"I am sorry for it. I will be more careful," said Nicolas.

"Be sure not to forget it, my dear. Believe me, thy carelessness will certainly make thee unhappy. Well, Betti, how hast thou behaved this week?"

"I am sure I can not think of any thing wrong, mother," replied she.

"Art thou quite sure, Betti?"

"I am, indeed, mother, as nearly as I can recollect. I should not mind telling it if I knew."

"It is very odd that even when thou hast nothing to tell, thou answerest with as many words as another who has a great deal to say."

"Well, what have I said then?" asked Betti.

"Thou hast said nothing, I know, but thou hast given a long answer. We have told thee a thousand times that thou art too forward. Thou never thinkest what thou shouldst say, and yet thou art always talking." Gertrude here brought to Betti's recollection a piece of forwardness — giving an envious neighbor some information which brought her father into trouble.

"I am very sorry for it," replied Betti; "but neither thou nor father had said a word about not wishing me to tell of it."

"Then it will be necessary that to whatever we say in this room we must always add: Now, this is a thing which Betti may gossip about at the neighbors' door, and at the fountain; but not this, and this," replied Gertrude.

"I do beg thy pardon, mother; I did not mean it so."

"Thou hast been told once for all, that thou art not to talk of any thing which is no business of thine; but it is all in vain. There is no getting thee out of that habit, except by severe means; and the very first time I overtake thee in idle gossip, I shall make use of the rod."

The tears burst from poor Betti's eyes when her mother mentioned the rod. Gertrude saw it, and said: "The greatest mischief, Betti, often arises out of idle gossip, and thou must be cured of that fault."

Thus the mother discoursed with them all. Afterward, Nicolas repeated the Saturday evening prayer which Gertrude had taught him: "Dear Father in Heaven, thou art always kind to men on earth. From thee all things come that our dear father and mother give us. . . . Dear Father, we that are sitting here and praying together, are brothers and sisters; therefore, we will be kind to each other, and do to each other no harm, but all the good we can. We elder ones will take care of the younger ones with all faithfulness and diligence, that our dear father and mother may go comfortably about their work for our bread. Alas! this is all we can do for them, for all the trouble and expense they have for our sakes. Reward them, O Father in Heaven, for all they do for us, and make us obedient unto their commands, that we may remain dear unto them to the end of their lives."

Here Nicolas was to stop, and they prayed according to what had happened through the week, as follows: "We thank thee, O heavenly Father, that thou hast lightened the heavy burden of our parents, and the care for the bread for themselves and their children, and hast blessed our dear father with good and profitable employment. We thank thee that our lord Arner with paternal affection protects, comforts, and assists us in all our misery and distress. We thank thee for all the blessings which thou hast betowed on us through him."

Then the mother taught Betti to pray in this manner: "Forgive me, O my God, my besetting sin, and teach me to bridle my tongue; to be silent when I ought not to speak, and to answer considerately and directly when I am asked."

And Nicolas thus: "Preserve me, O Father, from all hastiness, and teach me to be on my guard, and to see what I do, and who is about me."

And Anne: "I am sorry, good God, for leaving my dear little brother so thoughtlessly, and so frightening my dear, good mother. I will not do it again in all my life. Forgive me, I pray thee, O God."

The mother then said: "The Lord be with you; the Lord bless you; the Lord let the light of his countenance shine upon you and be merciful unto you."

After this, mother and children sat yet a little while in that solemn silence which a true prayer always imposes.

Betti interrupted this silence: "Wilt thou show us the new pennies?" said she to her mother.

"I will," replied the mother; "but thou art always the first to speak, Betti."

Nicolas now jumped from his seat, and pushed forward that he might be nearer the candle and see the new pennies better, and in doing so hurt the baby, so that he began to cry.

Then said the mother: "Nicolas, this is very bad. Thou didst promise, not more than a quarter of an hour ago, that thou wouldst be more careful, and now see what thou hast done."

"O mother," said Nicolas, "I am very sorry for it. It shall not happen any more."

"That is what thou didst just now promise to God Almighty, and yet thou hast been careless again," said the mother. "Thou shalt go to bed without thy supper."

Thus saying, she led him away into the chamber. His brothers and sisters all stood about grieved, for they were sorry that poor Nicolas should go to bed without his supper. "What a pity it is that you will not be governed by kindness," said the mother, when she came back.

"Let him come out again for once," begged the children.

"No, my dears; he must be cured of his thoughtless habits," was the mother's reply.

"Well, then, we will not see the pennies till to-morrow, that he may see them with us," said Anne.

"Well spoken, Anne," answered the mother; "he shall see them with you."

After this she gave the children their supper, and then led them to the chamber where Nicolas was still crying.

"Be very careful another time, my dear Nicolas," said the mother to him.

Nicolas answered: "Pray forgive, dear, dear mother! do forgive and kiss me!"

Gertrude kissed him, and a burning tear flowed down her cheek, when she said to him: "O Nicolas, try to become more careful."

Nicolas threw both his arms round her neck, and said: "O mother, forgive me."

Gertrude once more blessed her children, and then returned to her room, which was lighted by a small lamp.

She was now quite alone, and her heart was still in silent prayer, which inexpressibly moved her soul. The feeling of God's goodness, the hope of life everlasting, the sense of that internal joy and peace which dwells in those who trust in their Heavenly Father,—all stirred her soul, and she fell on her knees, and a flood of tears flowed over her cheeks.

[The moral to be drawn from this lesson is contained in the following directions to parents in regard to their children:

First.—Observe the nature and propensities of your children, in order to be able to educate them according to their individual wants and talents.

Second.—Speak to them in a simple, intelligent manner, that your words and sentiments may be fully understood. A prayer from the heart, applied to circumstances, is better than a formal one mechanically repeated.

Third.—Do not content yourselves with preaching of love and charity; but try to make the children loving and charitable. Lead them to experience the pleasure of self-sacrifice, that they may better understand this crowning excellence of the human character.

Fourth.—Act as the mediator between your children and God; for they can not appreciate his goodness and greatness. In order to be able to do this, become yourselves examples of love, truthfulness, and justice.

Fifth.—Be firm, and, at the same time, kind. Real love never overlooks faults: it corrects them. The ultimate gratitude of children is of more value than their temporary gratification.]

THE DEATH-BED OF THE GRANDMOTHER.

Rudi was at home with his four children. His wife had died three months before, and his mother, who now lay dying on a miserable bed,

said to him: "Dear Rudi, bring me some dried leaves to fill the coverlet: I feel so cold."

"I will, mother," said Rudi, "as soon as the fire in the stove is out."

"Is there any wood left, Rudi? I fear there is not. You can not well go into the woods and leave me and the children. Oh! my son, I am a burden to thee."

"Do not speak thus. Thou art no burden to me," said Rudi. "Oh that I could give thee what thou needest! Thou sufferest from thirst and hunger, and dost not complain: this pierces my heart, mother."

"Be easy about me, Rudi. The Lord be praised, my pain is not great. God will help me soon, and my blessing will be upon thee, and reward thee for thy love."

"Never before was I so grieved at my poverty as now, when I can not help thee. O God! in thy sick and suffering state there is nothing to relieve thy wants," said Rudi sadly.

"When the end approaches we want but little, and what we want is given by our Father in Heaven," said the mother. "I thank Him, my son. He gives me strength in my dying hour."

"Dost thou really think, mother, that thou wilt not get well?"

"Yes, Rudi; I am sure of it."

"O God!"

"Be consoled, my son: I enter into a better life. Be comforted: thou wert the joy of my younger years, and now thou art the consolation of my age. Even now I thank God that thy hands will soon close my eyes. Then I shall come to God and pray for thee, and thou wilt prosper. Remember, all the sufferings of this life, when they are over, are but a blessing to us. When the fruit of life ripens in autumn, and the tree casts off its leaves for the sleep of winter, then the sorrows of life are sacred, and the joys appear like a dream. Remember my words, thou wilt prosper in spite of thy sufferings. But there is one thing I must tell thee," said the dying woman.

"What is it, mother?"

"I saw yesterday how Rudeli hid himself behind my bed, and ate baked potatoes. He also gave his brothers and sisters, and they ate in a stealthy manner. O my son, these potatoes were not ours, or the boy would have thrown them on the table, and loudly called his companions to share them. Alas! he would have brought one to his grandmother, as he has often done before. I was always touched when he brought me something in his hand, and said, in his pretty way, 'Eat, grandma.' O my son, only think, if this darling boy should

become a thief. How this thought has tormented me since yesterday! Where is he? Bring him here, that I may speak to him."

The father sighed, went in search of the boy, and led him to the bed of his grandmother. The dying woman raised herself up, laid her hand upon the boy, and bent her weary head upon his.

The little one cried: "Grandma, what is the matter? Thou wilt not die! Oh, do not die, grandma!"

She answered, in a broken voice: "Rudeli, I certainly shall die soon." For want of breath she could not proceed, and was obliged to lie down. Father and son were melted in tears. Soon the sufferer recovered a little, and said: "I am better now, when I lie down."

"Thou wilt not die now, grandma! Do not die!" pleaded the little boy.

"Do not grieve about it, Rudeli; I like to die, for I shall go to a kind Father. If thou couldst know how I long for it, thou wouldst not weep for me."

"I will die with thee, grandma," said Rudeli.

The grandmother, smiling feebly, replied: "No, my love; thou wilt not die with me. Thou wilt, if it pleases God, live long and become a good and honest man, and a help to thy father when he shall be old and feeble. Wilt thou promise me to be obedient to him, and to behave well?"

"Oh, yes, grandma; I will do so certainly."

"O child, our Father in Heaven, to whom I shall soon go, sees and hears all we do and promise. Dost thou know this, and believe it, Rudeli?"

"Yes, grandma; I know this, and believe it," answered the little boy.

"Why, then, didst thou yesterday eat potatoes that were not ours?" asked the grandmother.

"Pardon me, grandma," entreated Rudeli; "I shall never do so any more."

"Were they stolen?"

"Ye—es, grandma," faltered the boy.

"From whom were they stolen?"

"From — the — mason, Leonard," stammered Rudeli.

"Thou must go to him and ask his forgiveness," said the grandmother.

"O grandma, for God's sake! I have not the courage to do this."

"Thou must go without fail, child. Thou wilt think more of what is right in future. But, I beg, do not steal any more, even if thou shouldst feel hungry."

"I will not steal any more, grandmother, even if hunger should kill me," answered the boy.

"Well, then, may God, in whom I trust, bless thee and preserve thee, my dear!" She pressed him to her heart, and then weeping said: "Thou must now go to the mason and ask his pardon. Rudi, go with him, and tell Leonard that I am sorry not to be able to return the potatoes, and that I invoke for him and his family the blessing of God. I am grieved to think of them, too; they also lack the necessaries of life, and if Gertrude did not exert herself day and night, they could hardly support their large family. Thou, Rudi, I am sure, wilt work for them till the wrong they have suffered is made up."

"With all my heart, mother," said Rudi. At this moment the bailiff Hummel knocked on the window. The sick woman recognized him by his cough, and said, "Oh, woe to us, Rudi! It is the bailiff! I am sure the bread and butter you procured for my soup is not yet paid for."

"I pray you, mother, do not trouble about it," said Rudi. "It is of no consequence; I shall work for him and help him reap his corn at harvest time."

"Alas! he will not wait till then," said the mother. Rudi left the room to see what the bailiff wanted. The mother, left alone, said to herself: "God forgive the poor misled man. Since our unfortunate lawsuit, I have always felt as if pierced by a dagger on seeing him; and now, alas! must he come in my dying hours to the window? But it is God's will that I forgive him, that I conquer my feelings and pray for his soul. I will do so. O God, thou didst watch our lawsuit; Father in Heaven, forgive him."

She heard the bailiff talk in a loud voice, and said tremblingly: "He is angry. Poor Rudi! for my sake, thou fallest again into his power." She heard his voice once more, and fainted. Rudeli ran out of the room, crying, "Father, do come in: I believe grandmother is dead."

Rudi, in great fright, said: "Excuse me, bailiff, I must go back to the room." The bailiff shouted after him, "Oh, what a misfortune if the old witch should die at last!"

Rudi, hastening back to his mother, did not hear these shocking words. She had recovered from her fit, and, opening her eyes, said: "He was angry, Rudi, was he not? He would not wait for the payment?"

"No, mother," replied Rudi, "he brought a very good message. But hast thou entirely recovered?"

"I have," says the mother, fixing her eyes on him in deep anxiety. "But what good can this man bring? Dost thou mean to deceive me in order to suffer alone? I know he has threatened thee."

"No, mother, not at all," said Rudi. "He has announced that I have work at the church which is going to be built, at half a dollar per day."

"God be praised!" said the mother. "Is it really true?"

"There is no doubt of it," answered Rudi; "and the work will last more than a year."

"Now I can die in peace," said the mother. "Thou art good, O God. Be thou a good Father to this family until the end of their days. O Rudi, believe what the proverb says: 'The more threatening the rod, the nearer is God.'"

She was silent for awhile, and then continued: "I believe my end is near. My breath becomes shorter. The Lord's will be done. I will now take leave."

Rudi took off his cap with a trembling hand, fell on his knees at the side of his mother's bed, folded his hands, raised his eyes toward heaven, and sobbed in the agony of his emotion.

"Cheer up," said the mother. "I trust in life eternal, where we shall meet again. Death is a moment which passes soon, and I fear it not. I know that my Redeemer liveth, and that he shall stand at the latter day upon earth; and though worms destroy this body, yet in my flesh shall I see God. I shall see him for myself; mine eyes shall behold him, and not another's."

Rudi so far recovered as to say: "Then give me your blessing, O my mother. God grant that I may follow thee soon to a better life."

Then said the mother: "Father in heaven, hear me, and give thy blessing to my child, the only one thou hast given me. Rudi, my God and Redeemer will be with thee, and as he blessed Isaac and Jacob for their father's sake, so may he grant thee abundance of good for my sake, that thy heart may again rejoice, and exult, and praise his name. Hear me now, Rudi, and do what I tell thee. Teach thy children order and obedience, that they may not become disorderly and dissipated in their poverty. Teach them to trust in God in heaven, and to remain united as brothers and sisters through troubles and joys; then they will be happy. Forgive also the bailiff, and, when I am dead and buried, go to him and tell him that I have died with a reconciled heart, and that if God will listen to my prayers, he will, for his own good, come to a knowledge of himself before his death."

After awhile she continued: "Rudi, give me my two Bibles, my

prayer-book, and the document which is in that box." Rudi arose from his knees and brought the desired objects to his mother. "Now, bring me all the children," said she.

He called them from the table, round which they sat crying, and they, too, knelt at the bed of their grandmother, who addressed them thus: "Do not weep, O my beloved ones! Your Father in heaven will protect and bless you. You are dear to me, my children, and I am grieved to leave you so poor and without a mother to care for you. But trust in God, and hope in him always, and you will find in him more than a father's help and a mother's care. Remember me, my beloved ones: I leave you nothing but my love, and I take your love with me. My Bibles and my prayer-book are almost all I have, but they have given me peace and consolation a thousand times, during my hard pilgrimage. Let God's word be your consolation and joy. O my dear children, may you help and advise each other, and be sincere, kind, and obliging toward all men, for then will your lives be happy. Rudi, keep for Bessie the larger, and for Rudeli the smaller Bible, and for the two little ones the prayer-book in memory of me. Alas! I have nothing for thee, Rudi; but thou wilt not need any thing to remind thee of me."

Once more she was obliged to stop from faintness; her breath became shorter; but, making another effort, she said to Rudeli: "Give me thy hand, my dear, and never steal any thing again."

"No, no, grandmother, believe me," repeated the little boy, with a flow of tears.

"Well, I do believe thee, and pray God for thee," said the grandmother. "Look here: this paper I give to thy father; it is a testimonial from the clergyman in whose house I have served. When thou art older, read it and think of me, and be pious and honest." It was a testimonial from the late clergyman of Eichstädt, to the effect that Catherine had served in his house for ten years, and had helped him train his children after the death of his wife, and had done it in a most trustworthy manner, and that he could never forget what she had done for himself and his family in his need. Catherine had indeed earned a considerable sum in the service of this clergyman, and had given it to her husband for the purchase of land, which the bailiff afterwards had claimed and obtained through perjury and fraud.

After a few directions in regard to the children's clothing, and to the care necessary for their health, she again said: "I am very sorry to leave thee so forsaken; but take courage and do what thou canst. The wages which thou, Rudi, wilt earn in thy new engagement, will

help thee considerably. How I thank God for this blessing!" She then paused, and father and children remained on their knees for some time longer, and said all the prayers they knew. They then arose, and Rudi said to his mother: "I will get thee dried leaves for thy coverlet." She answered: "There is no need for it now, since the room feels warmer. Thou hadst better go to the mason with the little boy."

Rudi whispered to Bessie to take care of grandmother, and if any thing should happen, to send Annette to the mason's house, where she would find him. Rudi then took his trembling boy by the hand, and went with him to the mason's. Gertrude, who was at home alone, saw immediately that both had tears in their eyes. "What do you want, neighbor? Why do you weep? Why does this little one weep?" questioned she, taking Rudeli by the hand.

"O Gertrude, I am wretched," said Rudi. "I must see thee, because Rudeli has taken potatoes from thy cellar. Grandmother saw him eat them yesterday, and he has confessed it. Pardon me, Gertrude, my mother is dying. O God, she has taken leave of us. I am so troubled that I hardly know what I say. I am sorry not to be able to give them back now, but I will work willingly for thee. Pardon him; the boy did it when tormented with hunger."

"Do not speak of this, Rudi," said Gertrude; "and thou, dear boy, must promise me never again to take any thing of any body." She then kissed him and said: "Thou hast a good grandmother; try to be as good and pious as she."

"Forgive me, lady, I will not steal any more, I assure thee," said Rudeli.

"No, child, do not steal any more. Thou dost not yet know how miserable and wretched thieves become. If thou art hungry, come to me and tell me so, and when I can, I will give thee what thou needest."

Then said Rudi: "I thank God that I can now earn something through the building of the church, and hope that hunger will no longer lead him astray."

"We were glad to see that Arner did think of thee in this building," replied Gertrude. "I am so glad that thy mother could live long enough to hear this consoling news."

"Oh, tell thy husband that I will work honestly for him from morning till evening, and I insist on having the price of the potatoes deducted from my wages."

"Not a word about that, Rudi," replied Gertrude. "My husband knows his duty better. We also have been much relieved by the

contract for the church. But, Rudi, I will go with thee to thy mother, if she is so near death."

Gertrude filled Rudeli's pocket with dried fruit, and then they all went to Rudi's house. She saluted the dying woman, and, weeping, took her hand.

"Thou art weeping," said Catherine. "*We* ought to do so. Hast thou quite forgiven us?"

"Forgiven thee what? Catherine, thy misery affects me, and more still thy goodness and care. God will certainly bless thee for the care thou hast bestowed on these poor children."

"Hast thou forgiven us?" again asked Catherine.

"Do not mention this! O Catherine, I do wish I could help thee in thy present sickness," answered Gertrude.

"God will soon help," answered Catherine. "Rudeli, hast thou asked her pardon. Has she forgiven thee?"

"Oh, yes; see how kind she is!" answered Rudeli, showing her the pocket of fruit.

"Slumber creeps over me," murmured the dying woman. — "But hast thou asked her forgiveness with all thy soul?"

"Yes, grandmother, believe me I was in full earnest," said Rudeli.

"Slumber overpowers me, and my eyes get dark. Gertrude — I want to ask you something — but may I? — This wretched child — has stolen from thee — these poor forsaken children — they are so forsaken — (she stretched out her hand, but her eyes were shut) may I hope — obey her, Rudeli." Without finishing her sentence she expired.

Rudi, believing that she slept, said: "Let no one speak a word! she sleeps. Oh, that she might recover!" Gertrude, conjecturing that it might be death, said so to Rudi. . . . . .

I will not attempt to describe the desolation of the poor man and his children. Reader, let me pause here and weep; for it moves my heart to think how humanity rises from the dust of poverty to immortal bliss, and how it withers in the pomp and splendor of this world.

Oh, man learn to appreciate the value of life at the death-bed of the just; and you who despise and pity the poor without knowing them, tell me, whether he has been unblessed or unhappy who can die thus?

PASSAGE FROM A FUNERAL SERMON.

"Blessed is the man, of whom, when he is dead, no one speaks much; blessed is he, if the poor, in silence, shed tears to his memory;

blessed if his wife, his children, his friends, his servants, grieve for him. But if thousands follow his bier, and every one speaks of him, then ask I with mistrust, if the hearts of his wife and children bleed, if his friends and servants weep because he is with them no more. And generally I find the eyes of all these dry."

With these extracts, which serve to show the aim of the book, we must be content. It is one of the works of Pestalozzi, which has been translated into other languages, and lately into English by Hon. Henry Barnard, late U. S. Commissioner of Education. It is not probable that the work will ever become very popular with a people differing so widely in thought, feeling, and sentiment from those to whom it was first addressed. Yet human nature is the same everywhere, and to those who can pierce through the shell of local manners to the love, the wisdom, the pathos within, it may prove a source of pleasure and profit.

CHAPTER III.

"CHRISTOPHER AND ELIZA."

DOMESTIC education and social reform were considered so important by Pestalozzi, that, after completing "Leonard and Gertrude," he wrote another treatise upon these subjects, entitled "Christopher and Eliza," which was published in 1782. In the preface to the first edition of this book, Pestalozzi remarks that it was written principally to supply a commentary to "Leonard and Gertrude," the moral lessons of which he wished to impress upon the convictions of the people. He concludes by saying: "I know it will appear tedious to mere novel readers, but I desire that it should be read in humble cottages, many of the inmates of which will find in it sentiments corresponding to their own experiences."

Forty years afterward, when preparing for the republication of his works, he confesses that the book did not get into the hands of the common people, that it could not be found even in the village where he lived. As the principal cause of this apparent neglect, he accuses the spirit of the times, which, he says, "was opposed to his reformatory notions on education and other subjects."

We do not think this criticism either just or true, since the public had welcomed the same ideas in "Leonard and Gertrude." On the contrary, we believe, this want of popularity was entirely attributable to the manner in which the subject was treated. Truths are popular when presented in the guise of an interesting story, written in simple language; but they are exceedingly unpalatable when in the form of abstruse reasonings and dry expositions.

In the book under consideration, Pestalozzi committed several grave errors; yet it contains many passages which bear the stamp of the vigor and originality of his thought.

The personages, who, during thirty evenings, are supposed to read and discuss as many chapters of "Leonard and Gertrude," are: Christopher, a wealthy and intelligent farmer; Eliza, his wife; Josiah, their servant; and Fritz, their son.

By a strange anomaly, which is in strong contrast with the usual

order of things, Josiah is the principal speaker, and the one who deals most in abstruse reflections. Christopher is next in importance; while Eliza only occasionally makes shrewd and sensible remarks, mostly upon moral and educational questions. Fritz is a silent listener, but, at the end of each conversation, is requested to sum up all the maxims which he has gathered from the story or the discussion. The little prodigy does this with such an amount of wisdom, originality, and wit, and in such flowing language, that one is astonished at the precocity of even an imaginary child. We select the following:

"That is my chapter, father," said Eliza, when Christopher had read the twelfth chapter of the book. "A pious mother, who herself teaches her children, seems to me to be the finest sight on earth."

"It is very different from any that we see in the school-room," said Josiah.

"I did not mean to say that schools are not good," interposed Eliza.

"Nor would I allow myself to think so," added Christopher.

"The school-master's instruction will never reach children's hearts in the same way as the lessons their parents teach them," said Josiah; "and I am sure that in going to school, there is not all the good that people fancy there is."

"I fear, Josiah," said Christopher, "that you are out of your sphere. We ought to thank God for all the good there is in the world, and as for our schools, we can not be sufficiently thankful for them."

"Well spoken, master," answered Josiah. "It is well that there are schools; and God forbid that I should be ungrateful for any good that is done to us. Yet, I think he must be a fool, who, having plenty at home, runs about begging; and that is the very thing which our villagers do, when they forget all the good lessons which they might teach their children at home, and send them every day to gather up the dry crumbs which are to be found in our miserable schools. I am sure that is not quite as it ought to be."

"Nor is it quite as you have put it," said Christopher.

"Nay, master," continued Josiah; "only look it in the face, and you will see it the same as I do. What parents can teach their children is always what they most need in life; and it is a pity that parents should neglect this, by trusting in the words which the school-master makes them learn by heart. It is very true, they may be good and wise words, and have an excellent meaning to them; but,

after all, they are only words, and, coming from the mouth of a stranger, they do not come half as near home as a father's or a mother's words."

"I can not see what you aim at, Josiah," said Christopher.

"Look, master. The great point in bringing up a child is that he should be well trained for his own home. He must learn to know and use those things on which his bread and happiness will depend through life; and it seems to me very plain that fathers and mothers can teach that much better at home than any school-master can in his school. No doubt the school-master tells the children a great many things that are right and good; but they are never worth as much from his mouth as from that of an upright father or a pious mother.

"The school-master, for instance, will tell the child to fear God, and honor his father and mother, for such is the word of God; but the child understands little of what he says, and generally forgets it before he comes home. But, if at home, his father gives him milk and bread, and his mother denies herself a morsel, that she may give it to him, the child feels and understands that he ought to honor his father and mother, who are so kind to him; and he will not forget his father's words, when he tells him that such is the word of God. In the same way, if the child is told at school to be merciful, and to love his neighbor as himself, he learns the text by heart, and, perhaps, thinks of it for a few days, till the nice words slip from his memory. At home, he sees a poor neighbor's wife, calling upon his mother, lamenting over her misery, her hunger, and nakedness; he sees her pale countenance, her emaciated and trembling figure — the very image of wretchedness; his heart throbs, his tears flow; he lifts up his eyes full of grief and anxiety to his mother, as if he were himself starving; he sees his mother bring refreshments for the poor sufferer, in whose looks the child now reads comfort and reviving hope; his anguish ceases; his tears flow no longer; he approaches her with a smiling face; the mother's gift is received with sobs of gratitude, which again draw tears to the child's eye. Here he learns what it is to be merciful, and love one's neighbor. He learns it without the aid of words, by the real fact; he sees mercy, instead of learning words about mercy."

To this Christopher replied: "I must own I begin to think that too much value is put upon the school-master's teaching."

"Of course," said Josiah; if you send your sheep up into the mountains, you rely upon their being well cared for by the shepherd, who is paid for doing it, and you do not think of running after

them. It is just the same thing with the school, with this difference: it is easy to get in pastures better food than can be found in stables, but it is not so easy to find a school in which the children are better taught than they might be at home. The parents' teaching is the kernel of wisdom, and the school-master's business is only to make a husk over it, and even then it is a chance if it turns out well."

"Why, you make one's brain whirl," said Eliza. "I think I see now what you are after. I fancy many a poor ignorant mother, who now sends her children to school without thinking any thing about it, merely because it is the custom to do so, would be very glad to be taught better."

"There is yet another part of the story," said Josiah. "If the children must be sent to school, the school-master should be an open-hearted, affectionate, and kind man, who would be like a father to the children; a man made to open children's hearts and mouths, and draw forth their ideas. In most schools, however, it is just the contrary. The master seems to shut their hearts and mouths, and bury their common sense. This is the reason why healthy and cheerful children, whose hearts are full of joy and gladness, hardly ever like the school; while stupid dunces, who have no pleasure with other children, are the bright ornaments there. If there is a boy among them who has too much good sense to keep his eyes for hours fixed on a dozen letters which he hates; or a merry girl who, while the school-master discourses of spiritual life, plays with her little hands all sorts of temporal fun under the desk, the master, in his wisdom, declares these the goats who care not for their everlasting salvation."

Thus spoke the good Josiah in the overflowing of his zeal against the nonsense of the village schools, and his master and mistress gave more and more attention to what he said.

After discussing the subject more fully, the father turned to Fritz, and said: "Well, Fritz, what have you gathered from this evening's conversation?"

"That men are foolish to ask alms outside the house, when there is abundance within," answered Fritz.

"What else?"

"That the country children ought to be educated for the field, the barn, the house, and not merely for talk."

"What more?" asked Christopher.

"That school knowledge is to many a child like unaccustomed food, upon which he will not thrive."

"Is that all?" said his father.

"That a father's instruction is like the kernel, and the school-

master's, at most, like a shell protecting it, and that the common people need common sense most."

"Any thing more?"

"That the school ought to be an auxiliary to the nursery, where father and mother plant the germs of all virtue and all knowledge."

"It has always appeared to me that cunning is not true wisdom, for only honest men can possess that," said Christopher.

"That is so," said Josiah. "True wisdom proceeds from love, and brings blessing and peace to its owner, and to all those who depend on him. Cunning proceeds from selfishness and want of love, and brings trouble and suffering upon a man who acts under its influence, and to those whom he rules or serves. If you are anxious to observe the effects of such cunning in a man, go to the poor, whom he uses as his tools, and they will tell you how small is his wisdom. One will tell you that he has to praise his lean ox as a fat one, in order to induce some greenhorn to buy; another has to lure a stranger into his net. They will also tell you that they have to speak highly of his honor and virtue, even when their hearts bleed from his injustice. They must cover his sins and deny his cruelty, at least within his hearing and knowledge.

"But he who indulges in such tricks, or incites others to them, feels flattered if people talk of his keen understanding, merely because he practices his wit day and night in matters with which honest people will have nothing to do. On the other hand, he shows himself often quite foolish and inexperienced in important matters with which honest men are thoroughly familiar. No scoundrel has ever been able to keep that admixture of folly and madness which characterizes vice, always under his control, so that it will not ooze out when he least expects it."

"What do you think is the reason that men live so unwisely till their last hour comes?" asked Eliza.

"The neglect of home, without doubt," answered Josiah. "Man must have for his heart a hearth, where the fire never goes out; there he must get strength, rest, and refreshment. After leaving his home, he goes to his work with new courage. Love of mankind is not nurtured in the barren regions of a vagabond life; it requires fostering care in the sanctuary of home, as the noblest and tenderest plants require the greatest care at the hand of the gardener. But when the tender plant of home-grown virtue has taken root, let it be transferred to any soil, and it will thrive. If one behaves well

as father, mother, son, you may trust him anywhere, although he may change his relations; since the propelling motive of his actions will always be the same, whether you call it duty, obedience, or tender affection."

"Heed my words, Fritz," said Eliza, "and do not scoff at any thing which is sacred to thy fellow-men, and necessary to their peace and welfare; which protects good order in society, and renders the last hours of man serene."

"Yes, my son," added Christopher, "you must fear God, love your parents, and honor your superiors, if you would wish to fare well on earth."

"Do so, my dear boy, with an innocent and simple heart," said Josiah. "Yet never be afraid to search after truth and to stand by it; to oppose him who uses arbitrary power, and wishes to circumvent you with lies in order to effect wrong. Least of all, do not suffer yourself to be blinded by priests, when, under the name of religion, you see them only intent on furthering their own interests. When they teach you immortality, then listen to them in faith and gratitude, for it is God's word. If you hope to be pious, abhor the man who weakens the simple faith of the people in immortality, and ridicules the word of God in his intercourse with the poor and helpless, who are most in want of it. Such a man is like him who despises bread and feeds on husks. Oh, flee from the insane one, who scoffs at that which refreshes and comforts so many thousands of thy brethren. The hope of immortality lies deep in the inmost soul, and he who teaches it, teaches the word of God."

[The fact, that, in the chapter which we have quoted from "Leonard and Gertrude," relating to the death of the grandmother, the dying woman's thoughts were fixed on things of earth rather than heaven — the fact that she was more anxious in regard to the helpless and motherless children she was leaving than for her own future condition, afforded a pretext for a great deal of adverse criticism from the religious teachers of the day.

Pestalozzi was accused of holding materialistic views concerning death, and of not having true piety and devotion. The zeal with which these charges were urged was doubtless intensified by the fact that he never tried to conceal his aversion for a religion which consisted in words and dogmas, and was not accompanied by acts of love, fidelity, and sacrifice. In the following extract we have a reply to his detractors.]

"The greatest thing that religion can give us is strength for all that is good and useful," said Christopher. "Religion ought to give me the conviction that on leaving earth I leave nothing, that my soul absorbs its cares, and that my hopes reach beyond this temporal abode; but for this very reason it must enable me to use my strength for the benefit of my family and my race.

"Religion does not call men away from the duties of this earth, but it gives them strength to the last moment to take care of what has been intrusted to them. Did not Christ, when on the cross, show his care for his earthly mother by recommending her to the care of his favorite disciple? I may be misunderstood, and perhaps do not express accurately my idea when I say, that man is not made for religion, but religion for man. Religion is an essence which takes possession of a man's soul, and leads him away from his own carnal tendencies; it consists rather in powers than in words; it is a store-house full of good instruments, rather than a saloon filled with charming and fascinating images. That which presents itself to men as an idol with which to make a constant display, is not religion.

"The way to heaven is the fulfillment of all our duties on earth; and the neglect of these can only be retrieved to some extent while man is well and active, but never on a sick-bed at the approach of death. Our forefathers were wiser in this respect than we. One proof of this is that they generally disposed of their property while still in health. Not only were wife and children remembered, but also servants, institutions, the poor, and every thing which the dictates of humanity, as well as religion, had inspired in their hearts. In our days it is not so. Death is allowed to surprise many, and they are unable to do what they intended for their family and fellow-men. We often hear people say, 'If father or mother had disposed of this or the other matter, we should have been spared much care and vexation.' It is but a shallow excuse that the departed ones were so occupied with spiritual things that worldly ones were forgotten."

"I have known people," said Christopher, "who, unsolicited, have promised to take charge of children soon to become orphans. I have also seen this sacred duty neglected. To understand these seeming contradictions, we must assume that all men have moments in which they make good resolutions; but, unless a man is thoroughly firm and honest, these good resolutions are transitory as the light of the sun, when it rises in the splendor of the morning, while the sky, with the exception of a narrow strip along the horizon, is covered with rain clouds. These clouds approach from all sides; the sunlight is extin-

guished; the whole heavens become gray, and the finer the illumination, the more will the rain fall."

It will be seen that the works of Pestalozzi, which we have mentioned, are mostly of a miscellaneous character, and only incidentally treat of education. The only work of a strictly educational character which he found time to prepare, is "How Gertrude Teaches her Children." From this we make copious extracts in that part of our work which treats of the principles and methods involved in the reform.

Among his writings are some volumes chiefly devoted to an exposition of the character of his school, and to the polemic warfare which was carried on at that time. These are of little interest, except as giving facts and details of a strictly local character.

His last works, "The Song of a Dying Swan," and "Events of my life," which reflected upon all his old associates, must be regarded as the production of a man of intense emotional nature, suffering keenly from misfortune and failures, which might have been avoided had he possessed the power of discerning the causes of these evils. It, however, is a consolation to know that Pestalozzi in part recovered from his delusion, and repented of his hasty and ill-advised action. A short time before his death, he made to Nabholz, one of his most trusty and faithful teachers, this important declaration:

"The work, 'Events of my Life,' was written in a state of mind bordering on insanity, and therefore it was impossible for me to take a correct view of things. By circumstances and the influence of those around me, I was compelled to make assertions, which, upon calm consideration, I find myself obliged to retract as opinions not my own, but forced upon me against my convictions. This is particularly applicable to those passages in which I reject, as untenable and not founded on my own views, the method formerly established and publicly advocated by me. I intend to avail myself of the first opportunity to make a public declaration to this effect; but if I should die before having done so, I beg you to do it in my name, and expressly state that I have commissioned you to do so."

We lay greater stress upon this declaration from the fact that some reviewers have quoted largely from these works as showing that Pestalozzi himself repudiated the principles upon which his school was founded. From these facts the reader can readily determine how much consideration should be given to the works in question — works which Pestalozzi himself declared were the effects of the lowering clouds which were spread around the horizon behind which the sun of his life was about to set.

His Christmas and New-year's addresses contain much of his characteristic fervor of style and exuberance of fancy. We select the following from one of these addresses, some passages of which seem to give a pleasant farewell to the scene of his labors. We have slightly condensed some portions of it, otherwise it remains unchanged:

"You, my little children, whom we love almost as Jacob did his Benjamin and Joseph, what shall I wish for you? Live in innocence and love; maintain your cheerfulness; live happily in nature's arms, and keep your eyes open to her impressions; imbibe her charms in full draughts, whether they are fluttering in the shape of a butterfly over your head, or lying before you, a brilliant stone, or growing, a lovely flower. When you have found one of these treasures and feel happy, oh then think of your father and mother, who, perhaps, weep secret tears, because they can no more witness your happy smile. In thinking of them, a tear will, perhaps, fall from your eyes, because you are now deprived of the happiness of looking into their faces. With a thankful heart, wish them a good year, and pray to your Father in Heaven, who is also the Father of your parents, to bless them, and make you good and pious for their future joy and consolation.

"And you, older children, what shall the new year be to you? You are more conscious of the meaning of life than these little ones; you begin to feel its purposes and duties; you begin to understand the mighty words, 'whatsoever a man sows, that shall he reap;' you do not merely see nature's form, but begin to see God in nature. Children, we have found much in you that is pure and noble. We have been satisfied with you, and are confident that your exertions have not been in vain. As the growing fruit smiles upon the gardener from the tree, so does the fruit of your labors appear in your contented faces. We can read it in your animated look; we perceive it in the blooming appearance of your cheeks; we hear it in your sensible remarks. But, my children, lovely ones, appearance is deceptive and passes away; it is only the soul that lasts. Seek perfection in what is eternal and imperishable. Children, the world is evil, and our house is a little world. Fear God, and beware of all wicked doings. Be children of God in love, fear, obedience, and gratitude."

"Daughters of my house, I do not exhort you to show grace and loveliness, since nature has supplied your sex with these; but this I entreat you, show power in your grace. O my daughters, think not too much of yourselves, and distrust somewhat the opinions which others profess to have of you. Have faith first in God, in order that

you may believe in yourselves, and that you may educate others in that faith. The world needs educators. If mothers do not care for the moral weal of their children, what will become of them? Lend us your aid in the attainment of an improved domestic education, in order that you may become fit instruments of God, a blessing to yourselves and to the circle in which you live."

We pass over the equally impressive addresses to the young men and teachers of his house, to his oldest associates and to his faithful wife, and content ourselves with quoting his general remarks addressed to the whole assembly.

"When I close my eyes, my last words to you will be these: Do not deceive yourselves about the height of the mountain you have to ascend; it is much higher than you suppose. On reaching one altitude you stand at the foot of others; yet, if you pause, you will lose your strength and be disabled for climbing farther.

"Whosoever among you is strong, oh, let him help the weak; but whosoever is weak, let him not despair, for God is powerful to the weak. He does not regard strength: he regards the will. If this were not true, I should not stand before you, nor would our work exist. But what is our work?

"Like a river falling from the mountains, our work takes often an arbitrary direction: we at its source, sometimes hardly know whither its current tends. If the work of man, it stands still before the obstacles of opposing rocks; but if the work of God, it pierces triumphantly the stony masses, and appears again with waters purified by the struggle. But, my beloved friends, the stream is not ours: ours are but the drops falling from the cliffs. That these drops are not dried up, that they are able to pierce the clefts, and reach that depth where God's waters roll in majestic power, is God's work. May this new year behold us floating peacefully on the gentle waves toward our great aim. When I cast my eyes on the circle around me, what duties do I feel imposed upon me! O Father, Thou hast placed me on a mountain which I did not ascend myself. Thou hast assigned to me a place which I am not worthy to occupy. As a steward manages the house of his employer, so will I work for my Master during the remainder of my life. O my beloved ones, live in harmony and love. Under your protecting shelter let me take my last tottering steps to that rest for which I long; for my soul is weary, my body craves slumber, and my head the pillow from which it will rise no more. Amen."

We will close this part of our work by quoting from the address

which he made at the inauguration of the Poor School, that was founded with the money raised by subscription to his works:

"This solemn day, in which I arrange and settle my worldly affairs before passing through the valley of death to the regions of life and resurrection; this day, when I intend to erect a monument to the glory of God for purposes of love and faith, I come before you and pray: Oh, do not regard me in the nothingness of human weakness, as a crushed reed or a feeble glimmering wick, but receive my words as if spoken after my resurrection from the grave. . . . . But I tremble; dare I pronounce such words, unless I have seen the face of the Lord! Oh, no! My address to you bears the impress of the flesh and of human nature, which, though full of good-will, is ever wandering through labyrinths of wrong and error; yet, I pray you, listen with attention and confidence to my words. Accept them as the words of your father, who is approaching the grave, and who has deeply felt the misery of the poor, especially of that portion which can be relieved by the blessings of education. Alas! it is only near the end of my life that I am enabled to give a mite for this purpose, and to leave its execution as a legacy to you. Let my care for the sanctity of education devolve on you. May you be filled by the thought of a better future, which is to bless coming generations; be witness of the spirit which animated my youth, and which continues to glow even in my old age. Let every harsh and unkind feeling be banished from your hearts, through the power of faith and love. Let no one say: Christ does not love him who has done wrong. He loves him with divine love. He died for him. He did not find the sinner faithful, but he made him so by his own faith; he did not find him humble, but he made him so by his own humility. Friends, if we love one another as Christ loved us, we shall conquer all difficulties, and found our house on the eternal rock on which, through Jesus Christ, God has placed the welfare of the human race."

PART IV.

PRINCIPLES AND METHOD

OF PESTALOZZI.

CHAPTER I.

GENERAL VIEW OF THE PESTALOZZIAN METHOD.

TO state clearly the principal features of the method of Pestalozzi is no easy task. The difficulties encountered arise, in part, from the scientific nature of the subject, and, in part, from the complicated character which the work has assumed at the present day. The criticism of an educational method is very different from that of a philosophical system; since the latter has a stereotyped outline, given it by the words of the book, while the former is a living organism, with all the features which the spirit of the times and the experience of half a century have impressed upon it. Under these circumstances, the first duty is to state the original intention or plan of its founder and the results of his initial experiments.

The work, "How Gertrude Teaches Her Children," in which Pestalozzi embodies his own ideas of education, will supply the principal quotations of this chapter. The reader, from the character and peculiarities of Pestalozzi, will not expect to find in this work a mature system, expressed in concise, elegant, and symmetrical language; but rather the effusions of a thinking philanthropist deeply absorbed in his experiments, and "bearing within himself an unborn universe," of whose untrodden shores he tries to give an intelligent account. When he looked at the moral, intellectual, and religious condition of the people of Europe, and at their means of instruction, he found a state of things which he not inaptly describes in the following simile:

"As far as I am acquainted with popular instruction, it appears to me like a large house, whose uppermost story shines in the splendor of highly finished art, but is occupied by only a few. In the middle story is a great crowd, but the stairs by which the upper one may be reached in an approved and respectable manner are wanting; if the attempt be made in a less regular way, the leg or arm used as a means of progress may be broken. In the lowest story is an immense throng of people, who have precisely the same right to enjoy

the light of the sun as those in the upper one; but they are left in utter darkness, and not even allowed to gaze at the magnificence above. . . . . .

"Europe, on the one hand, stands higher than any other part of the world; but, on the other, no land has descended to lower depths. Like the image described by the prophet, it reaches to the sky with its golden head of arts and sciences; but its foundation, which should be popular instruction, like the feet of the same image, is but miry clay."

Pestalozzi, in his holy indignation, rejected as an empty mockery, the superficial book-knowledge which, up to that time, the most enlightened had made the basis of education. He says: "A man who has only word-wisdom is less susceptible to truth than a savage. This use of mere words produces men who believe they have reached the goal, because their whole life has been spent in talking about it, but who never ran toward it, because no motive impelled them to make the effort; hence, I come to the conviction that the fundamental error — the blind use of words in matters of instruction — must be extirpated before it is possible to resuscitate life and truth."

With these views of the state of education, is it strange that Pestalozzi should have earnestly sought a remedy for these evils, and should have endeavored — to use his own expression — "to wheel the educational car of Europe upon another track"? And where could this track be found except where the foot-prints of the Creator are clearly seen in the light of eternal laws and principles.

With an impetuosity characteristic of his strong feelings, he makes frequent appeals to mothers, the natural teachers of childhood,— appeals not unmixed with indignation against those who sneer at his faith in human nature and the sanctity of home. He says: "It is the main design of my method to make home instruction again possible to our neglected people, and to induce every mother whose heart beats for her child, to make use of my elementary exercises. To do this, she must be in advance of the child. My heart is lifted up by the blessed hopes which spring from this idea. When I first expressed these hopes, I was answered from all sides, 'The mothers will not approve.' Not only uneducated men, but those who teach — who teach Christianity — said to me scoffingly: 'You may search all our villages through, but you will find no mother who will do what you require of her.' To this I answered: 'Then I will, by these means, enable heathen mothers from the farthest north to do it. . . . . If these men dare wash their hands of the blame, and say, 'We are guiltless of this inexpressible

shame of the people in peaceful Europe; we are guiltless of this unspeakable disgrace of the best-natured, most teachable, and patient of all European nations, the Swiss; we and our fathers have done what it was our duty to do, to prevent this decay of the first foundations of morality in our father-land,'—then will I advise them to cry out to these unnatural mothers, in the spirit of Christ's appeal to Jerusalem, Mothers, mothers! how often have we wished to gather you under the shelter of wisdom, humanity, and Christianity, as a hen gathers her chickens under her wings, and ye would not! If these men dare not make this assertion, then will I not believe in them, but in the mothers, and in the hearts which God has given them; and I will go my way like a wanderer, who, in a distant forest, hears a wind whose breath he does not feel."

We quote the above passage in full to show a peculiarity often observed among enthusiasts, that, while they may be entirely right in regard to a principle, they often mistake the order of time and nature in the realization of their aspirations. That the child begins to learn with his birth, and that the mother is his natural educator, do not admit of a doubt; but it must also be conceded, that for an intelligent and effective system of education, the mother, as well as the teacher, must be trained for her special work. The rightly educated child is the coming father and mother.

At a time when home education is in danger of being more and more disregarded, when but little moral instruction or firmness is exhibited to counteract the increased inducements to excesses of all kinds, it seems but an act of justice to vindicate Pestalozzi from the accusation of striving to cultivate the intellectual faculties only, and to show that he based the success of his method, and even of moral and religious life, upon the firm rock of sound domestic education.

We wish also to say a word in regard to the spirit in which the writings of Pestalozzi should be interpreted. Learned scholars, who at first were disposed to question the ability and reprove the boldness of a partially educated man who dared to enter upon abstruse philosophical discussions, have been disarmed and partly converted by the nobility of the thoughts uttered, and the real humility of the man who expressed them. The magnitude of the work, and the terrible need of the suffering poor, were the motives which urged him to write. Though often crude in expression, his writings all contain precious germs of thought:

"What I desired, and still desire, is not to teach the world any new art or science, for I know none; but to make it more easy for the people to master the beginnings of all arts and sciences; to

develop the powers of the poor and weak, who are now neglected and given up to desolation; to open the avenues of learning, which are the approaches to humanity; and, if possible, to burn down the barriers which keep the more lowly of the citizens of Europe far behind the barbarians of the North and South in independent intellectual power, which is the basis of all efficient acquirement. They are kept so, because, notwithstanding our empty boasting of universal enlightenment, nine men in ten are deprived of the right of all men, the right of instruction; or, at least, the possibility of using it. May these barriers, after my death, burn with a bright flame! I know that I am only a feeble coal lying in wet straw; but I hear a wind not far off, which shall fan the coal to a blaze. The wet straw around me will gradually dry, grow warm, kindle, and at last burn. Yes, however wet it is around me, it will burn, it will burn!

"The highest attainments can only be reached by means of a finished art of teaching, and the most perfect psychology; thus securing the utmost perfection in the mechanism of the natural progression from confused impressions to intelligent ideas. This is in truth far beyond my powers.

"The Egyptian who first fastened a shovel with a crooked handle to the horn of an ox, and thus taught him to perform the labor of a man, prepared the way for the invention of the plow, although he did not bring it to perfection. My services are only the first bending of the shovel handle, and the fastening of it to a new horn. But why do I speak in similes? I ought to state my meaning plainly, and will do so.

"I desire to remove the imperfections from common school instruction; to knit it to the immovable power of nature herself, to the light which God kindles and ever maintains in the hearts of fathers and mothers, and to the desires of parents that their children may be respectable before God and man."

In the following extracts Pestalozzi sets forth, with great power and earnestness, the faults and short-comings of the school systems prevalent in his day. It will be seen that in this, as in all his work, he is moved by a profound indignation against the unnatural and unphilosophical processes pursued.

"Children are left till their fifth year in the full enjoyment of nature. They are allowed to imbibe its cheerful influence through every pore. After having thus tasted this bliss of sensuous life, the fair scene of their pleasures at once vanishes from their eyes. They are thrown into badly ventilated rooms; they are doomed for hours, days, and years to the contemplation of dry, monotonous letters.

Friend, tell me, can the blow of the executioner, which transfers the criminal from life to death, have a greater influence on the body than such a transition from the pleasant teachings of nature to the miserable discipline of our schools? Will men remain blind forever? Will they never look to those primitive sources from which the confusion of minds, the destruction of innocence, the ruin of strength, and all the consequences thereof arise, and which doom many of us to an unsatisfactory existence, and thousands of others to a premature death, or to the abode of the raving maniac?"

The remedy for the evils so vividly pointed out is found in a system of education which recognizes as its object the development of the faculties of the mind in the order of their growth and use, and the adaptation of instruction to this particular end.

Pestalozzi says: "My experiments led me to trace the various branches of instruction to their very elements. I endeavored to find out the exact time of life when instruction should begin, and I soon arrived at the conviction that it is the hour of birth. The first tutor is nature, and her tuition begins from the moment that the child's senses are opened to the impressions of the surrounding world. The feeling of novelty with which life surprises the infant, is in itself nothing but the unfolding of the capability of receiving these impressions. It is the arousing of the germs of mental power. The animal is entirely formed, and something above the animal is awakened which, while it clearly testifies to the destination of the new-born being, gives him, at the same time, a positive impulse toward the attainment of that purpose.

"Whatever, therefore, man may attempt to do by his tuition, he can do no more than assist in the effort which the child makes for his own development. To do this so that the impressions made upon him may always be commensurate to the growth and character of the faculties already unfolded, and, at the same time, in harmony with them, is the great secret of education.

"The knowledge to which the child is to be led by instruction, must, therefore, necessarily be subjected to a certain order of succession, the beginning of which must be adapted to the first unfolding of his powers, and the progress kept exactly parallel to that of his development.

"I soon perceived that the simplest and only way to impart instruction, or to frame really instructive school-books, is to discover this order throughout the range of human knowledge, and especially in all those essentials in which the human mind takes its beginning. I saw clearly that the child may be brought to a high degree of

knowledge, both of things and language, before it would be rational to teach him reading or spelling. Seeing this, I felt the necessity of presenting things to children, from earliest infancy, in a manner calculated to draw forth the action of their different faculties."

Thus far no philosopher would object to Pestalozzi's conclusions and statements. Their very enunciation seems to command assent; and yet, in practice, they are generally ignored or violated. The necessity of obtaining knowledge through experience, that proper mental development may be secured, is stated in the following:

"Instruction without the assistance of art does no more for us than nature herself; and the only advantage we derive from art is, that it accelerates the progress of nature, thus enabling the individual to keep pace with civilization. Nature, in her advance toward development, invariably follows the important law, that the degree of clearness of our knowledge depends on the greater or less distance of the objects which we perceive. Every thing in the surrounding world appears confused in proportion as it is distant from us; whatever, on the contrary, is near, appears more distinct. As far as I am an inhabitant of this world, my five senses are myself; and therefore the clearness or obscurity of my ideas must depend on the distance from which each impression reaches these senses. I myself, as the center of all my perceptions, become the object of my perceptive faculties. Whatever I am in myself, I can feel and understand better than what is outside of myself; for the former are always clear and distinct, while the latter are often confused: consequently, the course of my knowledge concerning myself is one step shorter than that which I acquire concerning other objects. Whatever I know concerning myself is a matter of distinct consciousness; moreover, what I truly know is part of myself, as it is included in the knowledge I have of myself: hence it follows, that I am the point from which I must set out for the acquisition of clear and distinct ideas. Of all things, nothing can be clearer than the principle that all man's knowledge of truth is founded upon his knowledge of himself."

Next, we have the account of the process by which Pestalozzi arrived at his conclusions concerning the classification of the sciences in their relation to the work of primary instruction. "It occurred to me upon one occasion to concentrate my attention upon the manner in which a man, whose mind is already cultivated, must proceed in order to analyze properly and to comprehend the objects that come before him in confusion. The result of my inquiry is, that the attention must be directed to the following points:

"*First.*—How many objects and how many kinds has he before him?

"*Second.*—What is their appearance, their shape, their outline?

"*Third.*—What are their names? In what manner may each be represented by a sound or word?

"To succeed in this examination he must have the power—

"*First.*—To view dissimilar objects in regard to their shape, and to form an idea of what is contained in each.

"*Second.*—To distinguish these objects either in the plurality in which they exist, or in the unity which is given to them in the mind.

"*Third.*—To designate, as early as possible, by corresponding names, all the objects which have thus come to their knowledge.

"Hence, I concluded that Form, Number, and Language, when brought into connection with each other, are the elements of instruction; inasmuch as the external properties of objects are contained within the sphere of their outline and numerical proportions, and are brought distinctly to our consciousness by language. It is, therefore, a fundamental law that all instruction is founded on this threefold basis.

"It follows that the object of our first instruction must be to develop, in a manner most conformable to nature, the subjects Form, Number, and Language; for a healthy cultivation of the faculties requires that the means by which they are developed should be brought to the utmost simplicity and to perfect harmony with each other.

"The only doubt that occurred to my mind after I had made this discovery was, how is it that the other properties of things of which our five senses apprise us do not constitute elementary ideas of knowledge as well as these three, number, form, and name? I soon found that these belong universally to all objects, whereas other properties are not common to all, but vary, and hence can not be considered fundamental points of knowledge."

From further details given in this connection, it appears that Pestalozzi assigned to Form the subjects Drawing, Writing, and Geometry; to Number, Arithmetic in all it departments; and to Language, Speaking, Reading, Singing, and all the possible exercises of the organs of speech by which sound is produced. Educators will generally concede the correctness of these deductions.

In his next step, however, Pestalozzi has committed grave errors. One of these consists in placing under Language, besides the branches named above, Geography, History, and Natural Science. He does

this because these subjects are presented through the medium of Language. By the same process of reasoning, Form, Number, and every possible department of thought might be placed under the same head.

Another error is, to consider the name a property of objects; since it is evident that objects exist before they are named, and that it is possible to form an idea of them without knowing the word by which the idea is to be expressed.

Again, Pestalozzi assigns as a reason for his threefold basis for instruction, that each of these properties belongs to all objects; but it is not quite clear why he should not have assigned an equally important place to color, weight, etc., which also belong to all objects; or in what part of his classification these qualities would have found their natural place.

CHAPTER II.

CONFORMITY OF PESTALOZZI'S METHOD TO THE NATURAL ORDER OF HUMAN DEVELOPMENT.

THE future reviewer, in considering the system of Pestalozzi from his own stand-point, both in regard to science and the human mind, will have, on account of his broader view and calmer investigation, an advantage over Pestalozzi or any of the writers of the present era. He will have no partisan prejudices from having actually engaged in the strife, and will be guided by the light which comes from a long series of careful and critical experiments and investigations.

The limits of this work forbid an attempt at this thorough review. Even had we inclination for such a task, the time is not yet come when it could be successfully accomplished. The experiments are still going on. The conflict between the old and the new is still raging; and, though substantial progress has been made, final results are not yet reached. From these considerations, we shall content ourselves with giving a general view of the subject, with sufficient application in detail to illustrate and exemplify the points examined.

To present Pestalozzi's idea of the aims and office of education, we again quote from one of his last writings:

"Sound education stands before me symbolized by a tree planted near fertilizing waters. A little seed, which contains the design of the tree, its form and proportions, is placed in the soil. See how it germinates and expands into trunk, branches, leaves, flowers, and fruit! The whole tree is an uninterrupted chain of organic parts, the plan of which existed in its seed and root. Man is similar to the tree. In the new-born child are hidden those faculties, which are to unfold during life. The individual and separate organs of his being form themselves gradually into unison, and build up humanity in the image of God.

"The growth of man is God's work, and the result of universal laws conferred on his nature.

"The education of man is a purely moral result. It is not the

educator who puts new powers and faculties into man, and imparts to him breath and life. He only takes care that no untoward influence shall disturb nature's march of development. The moral, intellectual, and executive powers of man must be nurtured within himself, and not from artificial substitutes. Thus, faith must be cultivated by our own act of believing, not by reasoning about faith; love, by our own act of loving, not by fine words about love; thought, by our own act of thinking, not by merely appropriating the thoughts of other men; and knowledge, by our own investigation, not by endless talk about the results of art and science."

From this extract, as well as from the general spirit and tendency of Pestalozzi's work, we think that the one great fundamental principle which forms the basis of his system is the *natural, progressive, and symmetrical development of all the powers and faculties of the human being.*

Many truths, closely related to this fundamental principle, can in nowise be considered as discoveries of Pestalozzi. Some of them may be more ancient than the oldest of human records; some have been distinctly enunciated by Socrates, Plato, and others; and some have been given to the world by the profound thinkers of the Christian era — by those who have lived since the emancipation of the sciences and of the human mind from the thralldom of ancient sophistry, book learning, and the rule of political and ecclesiastical despotism. They should be kept constantly before the mind, to counteract the tendency of instruction to fall into thoughtless routine.

These truths are of a twofold nature: first, subjective, considering the mental processes themselves; second, objective, referring to the facts of science as a means of growth. Their value does not depend upon the fact that they can be traced to the words of some master; but, rather, that they correspond to the consciousness of the human mind and to the facts of human experience. The subjective truths may be stated as follows:

All human growth and power spring from inborn capabilities. Development, or the unfolding of human power, comes from the acquisition of knowledge; and, to produce this development, the elements of knowledge must be brought into contact with the faculties of the mind.

The individuality of every human being is determined at birth, as certainly as the character of the plant is marked out in the seed; and in all educational processes this individuality should be respected.

As the secretion, distribution, and assimilation of chemical elements from the great laboratory of nature, is the parent of all organic growth, so is experience the mother of all wisdom; and the process

of acquiring it should be so regulated that the successive steps follow each other in the exact order of dependence. Education is thus analagous to the development of organic life, where each step in growth depends on the completeness of the preceding one. Hence, the true work of education must be a work of art, — symmetrical, progressive, based upon natural laws, and applied to the faculties of the mind.

Faculties of the Mind. — In our farther examination of the method employed for mental development, we shall consider the mind as a unit, manifesting itself in different directions and for different purposes. To each of these distinct manifestations we shall give the general name *faculty*. In speaking of these faculties, we shall accept the name and classification in most general use.

Knowledge comes to us from without and from within — through our senses and through our consciousness. The faculty which takes cognizance of the former, we call Perception; and of the latter, Reflection. The faculty which retains knowledge, we term Memory; and this includes not only the power of retaining ideas, but also of recalling them. That faculty which enables us to recombine facts which come to us through sensation or consciousness, we term Imagination. That faculty which guides imagination to proper results, which traces cause and effect, which places all knowledge in the order of dependence, and which discovers relations between different processes of thought, we denominate Reason.

Perception. — The perceptive faculty is the first one aroused into activity. The sensations received by the child are so numerous and varied that curiosity is stimulated; "which indicates," says Pestalozzi, "that a desire is created to change dim perceptions into those which are clear and complete." Children manifest this curiosity by the ceaseless activity of body and mind, and by never-ending questions. These manifestations, which clearly indicate nature's provision for obtaining knowledge, are the very ones which are restrained, repressed, and, as far as possible, prohibited in many of our schools.

The mere sight of an object does not satisfy a child. He must handle it, weigh it, smell it, taste it, and examine it in all its parts, in order to gain a complete idea of it. In addition to this, he engages in playing, running, shouting, and laughing, each of which is an expression of a feeling, and an indication of the healthful condition of both body and mind. He turns from one sport to another with celerity; which shows that variety of impression and rapidity of acquirement are not only possible, but are demanded with an urgency that can not be resisted with impunity.

P. 11.

A feature not to be overlooked in the sports of childhood is the intensity of the attention bestowed upon objects. It is often said that children will take in the contents of a whole scene at a single glance, including details which an adult might not have noticed. This is but partially true. The eye can only take cognizance of that which is directly in the range of its axis, and it obtains a knowledge of adjoining objects only by changing this. The quickness with which this change can be effected, and with which a knowledge of a large object or scene may be obtained, shows the rapidity with which the mind acts when it is aroused. The earnestness of attention which a child bestows upon any thing which he sees for the first time shows that he obtains ideas before he has words to express them.

When children arrive at school age, three ways are presented by which their education may be conducted.

First.—To give names to letters, figures, and other symbols, followed by definitions, rules, and a limited number of facts, most of which have no relation to those already known to the child. The whole process deals in ideas which have not come within the child's experience, and, consequently, are not his own. They are clothed in words not in common use, the meaning of which is frequently entirely unknown.

Second.—To allow children to continue for a time in school the plays which they have learned at home, thus giving vent to their natural activity; but gradually mingling pleasant instruction with the play, training their hands to make beautiful objects, and leading them to the full, free exercise of their inventive faculties.

Third.—To place objects before them in which they are interested, and which tend to cultivate their perceptive faculties; and, at the same time, lead them to name the object, to describe its parts, and to state the relation of these parts. Thus language also is cultivated; and, from the observation of a single object, the pupil is led to compare it with others, and the first steps in classification are taken.

The first of these methods may be styled the *old method;* or, since it is largely practiced now, the *usual method.* It is the result of habit, thoughtlessness, or ignorance, and can not, for a moment, stand the test of philosophical criticism.

The second of these methods is known as the Kindergarten system. This word literally signifies children's garden, but means a pleasant place where children are educated. The Kindergarten system was originated, after the time of Pestalozzi, by Fröbel, an eminent German educator, and is rather supplementary than antagonistic to Pes-

talozzi's work. Fröbel takes children at a very early age, and proposes to systematize their plays, train their activities, and, in some measure, arrange their ideas in an orderly manner before the commencement of school life. Pestalozzi assigned the same work to the mother, as a part of necessary home education, without, however, considering her want of culture, means, or time for its accomplishment.

The third is the method which has more directly grown out of Pestalozzi's work, and has given rise to what are known as Object Lessons. These lessons are designed specially to cultivate the perceptive faculty; and hence, in any true system of education, they must be considered as fundamental — not only in their relation to the faculties, but as giving the first ideas, or laying the foundation of all branches of knowledge. Object Lessons in form lead directly to Drawing, Writing, and Geometry; in sound and form, to Language, including Reading, Speaking, and Spelling; in place, to Geography; and in animals, plants, minerals, etc., to Natural History. Every branch of science has its primary course, the first ideas of which can best be derived from objects, which are viewed from all sides and in all relations accessible to perception, so that distinct ideas may be formed both for present use and as the basis of future work.

The examination of natural objects, such as minerals, plants, shells, and animals, not only serves to awaken the observation, but also affords a glimpse of the laws of beauty and symmetry manifest in all God's works, and awakens a love for the study of nature in all her forms. The interest thus excited will often lead to the collection of specimens, which, in their turn, stimulate to farther investigations — a result very different from that which follows when the study is commenced with definitions and scientific classification.

The term "Object Lesson," or "Object Teaching," has obtained a signification far too narrow to express the full meaning of the process of instruction which is based on experience. Objects can not always be procured, and they are by no means indispensable. A model or picture may sometimes be used instead, but the method of procedure is the same in either case.

Again, in many instances objects are merely used as means to develop an idea. We say three apples, four pebbles, two beans; yet neither the apples, pebbles, nor beans are essential to the conception of the numbers three, four, and two. In the higher branches, as moral and intellectual philosophy, ideas forming a part of our experience are the objects which, as the name implies, are placed, or *thrown up*, before us for special consideration.

This method commences with an examination of objects and facts, then institutes comparisons by which resemblances, differences, and relations are observed; and with the results so obtained, repeats the process until the remotest relations are known and the highest generalizations reached. This process may, with propriety, be called the Objective Method or Objective Teaching.

Objective Teaching, in this enlarged sense, includes Object Lessons, and a great deal more. It comprehends the unfolding of the faculties in the order of their growth and use, and the presentation of the several branches of instruction in their natural order. Its great aims are mental growth and the acquisition of knowledge.

Memory.—This faculty includes those powers of the mind, which enable us to store up knowledge, and recall it for use. That which makes the strongest impression, not only remains longest with us, but is most easily recalled; therefore, those educational processes which conduce to this end are most desirable. Strong and deep impressions are made whenever ideas are connected or associated by similarities, contrasts, cause and effect, time, place, or other relations.

Again, the impressions are much stronger when made upon more than one sense; or, rather, when those made upon one sense are corroborated and enforced by those made upon another. For example, if an object, interesting to children, is presented to them, its parts and relations discovered and pointed out, and the whole impressed by the use of familiar language on the part of both teacher and pupil, the ideas gained will only need to be occasionally recalled to become enduring. On the contrary, a lesson read or repeated in language not thoroughly understood, will make an impression so weak that it will speedily be effaced. The objective method of education continually stimulates the power of association, while the old system appeals mainly to verbal memory.

Morell, in his Inductive Philosophy, says: "The power of memory may be represented by a spider's web, which sends out its thread in all directions, establishing connection with every part and with the central point of the whole. When the mind has woven such a web around an object, it can pass along the threads at pleasure to any given point."

This view of memory is important, since it shows that only by association can we fix any truth indelibly on the mind of the pupil, and enable him to recall it at will. Hence, the teacher questions and cross-questions to see that the fact he desires to impress does not lie as an isolated idea in the mind; if it does, he endeavors, by numerous ties, to bind it to other ideas, so as to multiply the bridges by

which the mind can return to it at any future time. Therefore, the cultivation of memory does not merely imply the exercise of a single faculty, *but also the order and connection of our ideas.*

The objective method of teaching not only makes use of existing associations, but creates new ones. In Arithmetic, for instance, if the fact that three times four is twelve is associated with three groups, each containing four objects, the result can always be recollected in the same manner as originally found, even if the sentence which expressed the process has faded from the memory. Again, if, in Geography, the ideas of a mountain and a river and the relations between them are fully developed, the ideas of falling water, of mills, manufactories, and thriving cities, can be established and associated, so that they can always be remembered and easily recalled.

In a majority of the schools of the present day very little attention is paid to the systematic development of associated memory. Disconnected and imperfect ideas are presented, and, in many cases, words which convey no meaning are given. The vitality is exhausted in a vain effort to make arbitrary memory do the work of natural association. The strain which an effort to memorize isolated facts and disconnected and unmeaning sentences produces, has a tendency to paralyze the whole mind, and to produce a dislike for all mental work. The brilliant feats of word-memory, so often witnessed at examinations and exhibitions, can only deceive those who are not able to distinguish appearance from reality, shadow from substance.

In those schools where the pupils are made to rely mainly upon verbal memory, there will be found generally the least originality, the least invention, and the least amount of true, vigorous, mental discipline; while conceit and deception are engendered and honest efforts discouraged.

Imagination.— The power of creating new forms and combinations out of the elements which nature furnishes, the faculty which never lets the mind rest content with mere perception, but is constantly urging it to new activities, is the imagination. Its work is demanded in every department of human thought and action; and, therefore, this faculty should be carefully and thoroughly trained. Its importance in educational work is generally overlooked; partly, from a misunderstanding in regard to the faculty itself, and partly from a lack of system in the treatment of all the faculties.

Imagination is usually regarded as synonomous with fancy — very pleasant to amuse, but of little worth in real labor. It is thought to be poetic, sentimental, impracticable, and of service in the avocations rather than the vocations of life. Even writers upon mental philoso-

phy seem to have been lost in a kind of fog when attempting to define its nature and office.

The mind must have the power to use the ideas it obtains, or they are of little worth; and, to use them well, it must combine them into new forms, thus discovering new relations. Imagination is usually considered reproductive as well as productive. The former, however, means but little more than a vivid recollection, while the latter alone expresses the true idea of the recombining or inventive faculty. Before the imagination can be developed and trained, the mind must be in possession of a large number of definite ideas, and have the ability to perceive the relations that exist between them. Both of these conditions are furnished by the Objective System in a much higher degree than by any other.

Again, by furnishing the mind with proper and congenial subjects of thought, the disastrous consequences of a perverted imagination are avoided. When occupied with ideas which have a real and tangible basis, the mind obtains quicker perceptions of true relations and a desire for further investigation; thus the imagination is impelled in the right direction. Deprived of this food, it uses the impulses which spring from ill-regulated appetites and passions, and creates a world which is unreal, and may be grotesque or prurient. The task imposed upon pupils of studying words instead of ideas, of trying to understand subjects above their comprehension, tends to paralyze the imagination, or force it into channels unnatural and dangerous. The baleful influence of improper sights and immoral books is a matter that is continually forced upon the attention of teachers and parents. So potent are the evils arising therefrom, that it has become a serious question with many well-meaning people, whether the imagination is not a faculty of evil rather than beneficence, one that ought to be destroyed rather than developed.

When the mind is filled with pleasing ideas; when it is stimulated through all the organs of sense; when its energies are taxed to the utmost; when its powers are brought into action in the exact order of nature, — then will the imagination find plenty of employment in the real world, and will not so readily wander away into by and forbidden paths; and the evils now so deplored, and so largely attributable to false methods of instruction will disappear.

Reason.— We do not propose to give here an exhaustive dissertation upon the subject of reason, or to attempt to reconcile the conflicting ideas of philosophers concerning it. The general office of reason seems, however, to be well understood. Leading through definite processes to definite results, it is the guide to imagination.

It places all knowledge in due order of dependence, and discovers ultimate relations through a succession of logical steps. Its activities lie entirely in the field of knowledge; and its conclusions are valuable just in proportion to the breadth of the foundations upon which its premises rest, and to the exact dependence of the steps of its processes.

Generalization, which is indispensable to classification, supplies premises from which new and important deductions can be made, and is an outgrowth of reasoning. The reasoning, which is the result of limited observation and imperfect investigation, arrives at results which are as likely to be false as to be true, and are calculated to deceive from their resemblance to true logical conclusions. The person who indulges in such reasoning, or is influenced by it, not only accepts false conclusions, but his mind becomes contracted, and he loses all desire for that broader investigation necessary to the establishment of genuine truth. He is content to take the semblance for the reality.

Again, if reason, whose office is to arrange facts in their order of dependence or to construct science, has a narrow basis of facts, its classification is incomplete and worthless. The value of the process of tracing cause and effect, and the results obtained, are in direct proportion to the number of facts taken into consideration, and to the care and minuteness with which these facts have been observed and investigated. No exceptional or special power of reasoning can compensate for the lack of that knowledge upon which it is based. Indeed, the stronger the process of reasoning and the more perfect the logic exercised upon a narrow and insufficient foundation of facts, the greater is the certainty of false conclusions and distorted views of life, culminating in unwise actions.

The work of the educator in regard to reason seems to be very plain. He is to so prepare the mind of his pupils that reason may guide them invariably to truth. To do this, the perception must be cultivated in such a manner that conclusions will be based upon experience. The retaining and recollecting faculties must be active and faithful, and the imagination must be so exercised as to perceive the relations which come from all possible combinations. When a pupil is thus trained, reason will act correctly, and he can be easily led from simple facts and relations through easy and logical steps to the solution of complicated problems in science and in life.

From this examination of all the faculties of the mind, the order of their development, and their modes of action, we are able to establish the truth and excellence of Pestalozzi's work, and the importance

of the great educational movement which he inaugurated. No matter how slowly these ideas may make their way; no matter how fiercely they may be assailed, they are like leaven in the measure of meal.

These truths, which form the basis of the Pestalozzian method, had long existed as intellectual convictions in the minds of philosophers, and had even been expressed in proverbs and apothegms; but it was Pestalozzi who first showed, by actual experiment, how they might be made the basis of universal education, and the means by which humanity might be elevated. When he proved that the faculties should be unfolded in an orderly and intelligent manner, he undermined the very foundation of empiricism; when he pointed out the value of Objective Teaching, the idolatrous worship of words was placed under the ban of human intelligence; and when he so eloquently and faithfully demonstrated the necessity of observing and respecting the individuality of every child, arbitrary authority and routine became obsolete.

CHAPTER III.

SPECIAL APPLICATION OF PESTALOZZI'S METHOD.

A METHOD of treating this subject which shall deal justly with the principles involved, the experiments of Pestalozzi, and the transformation which the work has undergone, is not easy to find. We might present a faithful sketch of Pestalozzi's own experiments and scattered exercises before they were reärranged by his associates; we might give a description of the workings of his Institution in the most flourishing stage of its existence; or we might describe the manner in which the branches of instruction are treated in the so-called Pestalozzian schools of the present day. In either case, our presentation would be one-sided and partial, and would give little idea of the extent to which these principles have been applied to the different departments of education. Many of Pestalozzi's own experiments were obviously failures, and were abandoned as soon as tried. Subsequent investigation has shown that they were often antagonistic to the principles which they sought to embody. Even as modified by his associates and used in his Institution they were necessarily crude, and have since been greatly improved.

We make this statement in consideration of the fact that the American public, through Barnard's Review, has been made acquainted with a criticism of Pestalozzi's method by Raumer, an eminent German writer, a friend and cotemporary of Pestalozzi. This criticism was written for readers in Germany, where the principles of Pestalozzi were well-known and appreciated, and was mainly intended to show how far the application of the method fell short of the principles on which it was based. This view of the subject is calculated to mislead the American reader who has no knowledge of the real nature of Pestalozzi's work, and whose attention is thus called only to its accidental crudities and defects rather than to its intrinsic merits.

In regard to the treatment of the branches in the Pestalozzian schools of the present day, there are wide differences. Even in the

same school, the principles which are followed in one department are often violated in another. To examine and intelligently criticise all that has been done, and all that educators are now doing in this direction, would far exceed the scope and limits of this work; and we shall, therefore, content ourselves with giving Pestalozzi's own ideas upon some branches and the leading characteristics which all his followers have mainly observed.

Pestalozzi, in the sketch of his early experiments, dwells exclusively on the elements of each science; and wisely, for they furnish a safe foundation. In the old system they were entirely neglected.

Spelling.— This subject had previously been taught by using only the names of the letters; but neither the frown of the austere schoolmaster, nor the birch scepter in his hand, could induce the trembling culprit on the bench to find out, without many a blunder, the true pronunciation of a word from repeating the names of the letters which compose it,— to see that aitch a tee should produce the word hat. Pestalozzi substituted the real sounds for the names of the letters, and thus gave a powerful impulse to the phonetic method, now in use in all good schools.

Number.— Pestalozzi and his associates made more radical changes in the teaching of Arithmetic than in that of any other branch of science; but the methods which they developed are now so universally practiced that nothing new can be said of them. These methods were introduced in the face of a fierce and prolonged opposition from the advocates of the formal method of "ciphering"; but the excellencies of the new system were perfectly demonstrated by its advocates. A series of carefully graduated exercises, conforming to the natural development of the faculties of the mind, were arranged by Krüsi, and were afterward revised and extended by Ramsauer, Schmid, and others.

Pestalozzi's first views upon the subject are shown by the following extract from "How Gertrude Teaches her Children": "The science of Arithmetic arises altogether from the combination and separation of units. Its fundamental formula is this: One and one are two; one from two leaves one. Any number, whatever its name, is nothing but an abridgment of this elementary process of counting. It is of the utmost importance that this ultimate basis of all number should not be obscured in the mind by arithmetical abbreviations. The science of numbers must be so taught that their real properties and proportions may be deeply impressed on the mind. If this be neg-

lected, the study of number will be degraded into a mere plaything of the child's memory and imagination, and its object, of course, entirely defeated.

"If, for instance, we learn by rote that three and four make seven, and we then build upon this seven as if we actually comprehended it, we deceive ourselves; we have no real apprehension of seven, because we are not conscious of the real fact, the actual sight of which can alone give truth and reality to the hollow sound.

"The first impressions of numerical proportions should be given to the child by illustrating the variations of more and less with real objects placed in his view. My first arithmetical exercises may be found in the 'Mother's Manual,' the first tables of which are intended to bring distinctly before the eyes of the child the ideas of one, two, three, etc., up to ten. I then call upon him to select the pictures of the objects which represent one; then those which are double, triple, etc. After this I make him go over the same numbers with his fingers, with beans, pebbles, or any other objects which may be at hand. He is still more deeply impressed by repeating them many times a day on the spelling-tablet,* first dividing each word into its syllables, and then asking: 'How many syllables has this word?' 'What is the first, the second, the third?' 'How many letters in the first, second, third syllable?' etc. In this manner children are made perfectly familiar with the elements of numbers, and the conception of them remains present to their minds while learning the use of their abridgments, figures, in which they must not be exercised before the former be fully secured. The most important advantage gained by this proceeding is the acquisition of clear ideas, and it is almost incredible how great a facility in the art of calculating the child derives from this method of teaching.

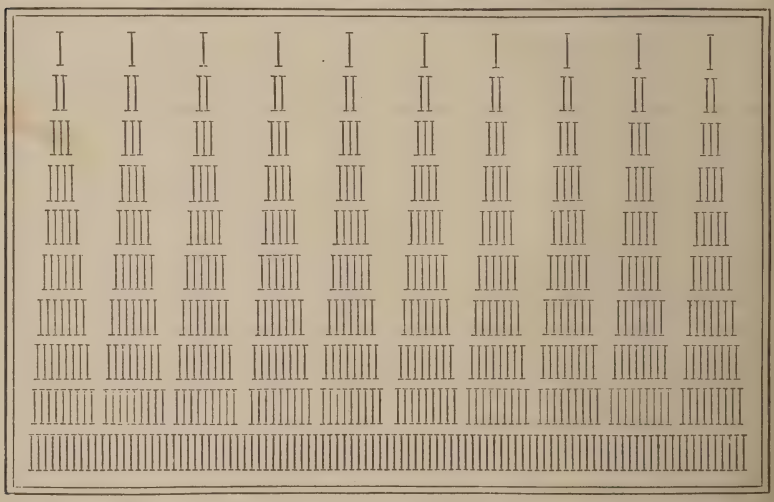
"Any objects may be used for teaching Arithmetic, each one representing a unit. An object is presented, and the teacher asks: 'How many objects are there here?' The children answer, 'There is but one.' The teacher adds one, and asks again: 'One and one, how many are there?' Answer: 'One and one are two.' And so I go on, adding first one at a time; then two, three, etc.

"After the child has, in this manner, come to a full understanding of the combinations of units up to ten, and has learned to express himself with perfect ease in each particular case, the objects are again presented, but the questions are changed: 'If we have two objects,

* The Spelling-tablet is an apparatus on which the letters, fixed on little squares of pasteboard, are made to slide in and out.

how many times one object?' The child looks, counts, and answers correctly: 'If there are two objects, we have two times one object.'

"The child having thus distinctly and repeatedly counted over the parts of each number up to ten, and having obtained a clear view of the number of units in each, the question is again changed — the objects being still before him: 'Two, how many times one is it?' 'Three, how many times one?' Or, again: 'How many times is one contained in two, three?' etc. After the child has, by these means, been made acquainted with the simple operations in addition, multiplication, and division, subtraction is to be taught upon the same plan. The ten objects being placed together, the teacher takes away one of them, and asks: 'If I take one from ten, how many remain?' The child counts, finds nine, and answers: 'If you take one from ten, it leaves nine.' The teacher then takes away a second object; and so on to the end."



These exercises may be continued in a great variety of forms with all the numbers up to ten. The table which was intended to bring these facts before the perception of the pupil, formed, for a long time, a prominent feature in all Pestalozzian schools. It even appeared in the first edition of Warren Colburn's Mental Arithmetic; but has since been superseded by the ball-frame, and other means used in infant schools. We give above a representation of the original table, which, executed on a large scale, might still form a useful addition to school apparatus.

"When the child has mastered these tables," says Pestalozzi, "he will have acquired so complete a knowledge of the real properties and

proportions of numbers that he will be able to enter, with the utmost facility, upon the common abridged modes of calculating by figures. His mind can not be confused: his computations are a rational process, not a mere mechanical work of the memory.

"But increase and diminution are not confined to units: they apply also to that second department of Arithmetic in which we find every unit capable of division and subdivision into an indefinite number of parts. In the discussion of units, a line was used for illustration. For this new department, it is necessary to find a figure which may be divided to an indefinite extent in such a manner that each part is an independent unit analogous to the whole; and that the child may have the relation of the fraction to the whole as clearly before his eyes as by three distinct lines he sees the relation of three to one.

"The only figure adapted to this purpose is the square. By means of it, the diminution of each single part and the proportionate increase of the number of parts by the continued division and subdivision of the unit may be made as evident as the ascending scale of numbers by the addition or multiplication of units."

From our present stand-point, it is quite evident that the use of the square, a mere figure, upon which Pestalozzi so much relied, is a much less philosophical means of teaching fractions than a real object, like an apple, as the latter appeals to more than one sense. The method was right, although the means employed were not the best that could have been devised. There is a strong tendency on the part of teachers to confound method with the means by which it is illustrated; and at one time Pestalozzi and some of his followers fell into that error.

The pupils of Schmid and Ramsauer attained a clearness, precision, and rapidity in the solution of questions of Mental Arithmetic, which excited the admiration of all who heard them, and which have hardly been surpassed in the present day. This success is due, in part, to the enthusiasm with which the work was performed; and, in part, to the fact that illustration was carried to a far greater extent than it is now.

We append the report of a lesson in number, made by Von Türk, when he visited the school in its earlier days. It may be presumed that the idea of number from one to ten had already been developed.

"'What do you see here?'

"'Beans.'

"'Of what color are they?'

"'Yellow, with a white spot.'

"'How are they placed?'

"'In a straight row.'

"'On which side are the germs or white spots?'

"'On the left side.'

"'How do the distances between them compare?'

"'They are equally distant from each other.'

"'How many are there?'

"'There are eight beans.'

"The children were here required, as an exercise in language, to describe the color, position, and relative distance of the beans from each other; as, 'I see eight beans lying in a straight row on the table; they are yellow, and equally distant from each other.'

"In the second part of the lesson, changes were made while the children turned away from the teacher. They were then required to give an account of these changes in answer to questions like the following:

"'What change do you see in the position of the beans?'

"'They are farther apart.'

"'Is there any change in the number?'

"'There are eight beans, as before.'

"'What other change do you see?'

"'They lie in a crooked row.'

"'Any other change?'

"'The germs are on the right side.'

"'What do you see me do now?'

"'You take away two beans.'

"'How many are left?'

"'There are six left.'

"The teacher places the remaining beans farther apart, asking:

"'How many do you see now?'

"'We see six beans.'

"'Look at the space they occupy; are there not as many as before?'

"'They occupy the same space, but they are farther apart.'

"'What, then, do you say when two beans are taken from eight beans?'

"'Two beans taken from eight beans leave six beans.'

"'How many beans must be added to six beans to make eight beans?'

"'Two beans.'

"The summing up of the changes which were made gives rise to composition in which the verb is used in the past tense and in connection with adverbs of time; as, 'You placed the beans farther apart, and then turned the germs toward the right side, and laid them in a crooked row,' etc."

We would like to call especial attention to the principles that characterize this exercise, considered as an object lesson.

First.— That a full recognition is made of the fact, that children gain their practical knowledge of things in connection with many circumstances which they consider in turn, although they alternately fix their attention upon each point.

Second.— That the language of a child is far better cultivated by a full account of what is passing before him, than by isolated words or fragmentary sentences.

Third.— That a mingling of play with instruction is a healthful incentive to the attainment of knowledge, and conduces to the well-being of both mind and body.

Drawing.— It is an interesting fact that Pestalozzi, though no adept in many of the branches for the teaching of which he tried to establish a better method, seemed to know, as by intuition, the real foundation of the sciences, and the principal defects in the manner in which each had been taught. This was preëminently true of Drawing; for he was hardly able to draw a line correctly. He says: "In endeavoring to teach Writing, I found I must begin by teaching Drawing; and when I took the latter in hand, I saw that the art of measuring was involved.

"The common method of proceeding is to begin with an incorrect view and a crooked representation of the object; to erase, draw again, and repeat this tedious process until, by degrees, an instinctive feeling of the proportions is awakened. At last, measuring, which should have been the first process, is resorted to.

"Our artists do not measure; but, by long practice, they acquire a greater or less precision in imitating outlines, and this obviates the necessity of measuring. Each has his own method of procedure but he is unable to explain it; hence, if he teaches others, he leaves them to grope in the dark, even as he did, and to acquire, by great exertion and perseverance, the same instinctive feeling of proportions. This is why art has remained exclusively in the hands of a few privileged individuals, who have talent and leisure to pursue a circuitous road. Yet, Drawing ought to be a universal acquirement, because the talent for it is universally inherent.

"A taste for Drawing invariably manifests itself in the child without any assistance from art; while the task of learning to read and write is, on account of its difficulty, so disagreeable to children that it requires great art or great violence to overcome the aversion which they often evince. In some instances, they sustain a greater injury

from the means adopted to gain their attention and to force their application, than can ever be repaid by the advantages accruing to them from the possession of these acquirements.

"In proposing, however, the art of Drawing as a general branch of education, it must not be forgotten that I consider it as a means of leading the child from vague perceptions to clear ideas. To accomplish this object, it must not be separated from the art of measuring. If the child be made to imitate objects before he has acquired a distinct idea of their proportions, his instruction in the art of Drawing will fail to produce upon his mental development that beneficial influence which alone renders it valuable."

The principles so clearly enunciated can not fail to command general assent. They may be considered as the foundation of all reform in this important branch of education. In determining the consecutive exercises for a course of instruction, Pestalozzi is less fortunate; for in this we find, mixed with truth, many errors, arising from his inadequate knowledge of the details of science. To Buss was intrusted the difficult and somewhat mysterious task of constructing an "alphabet of form." This alphabet was found in the various lines of a figure drawn within a square, and consisting of vertical, horizontal, and diagonal lines, and in arcs placed in the four principal points of direction. The error of this plan is more in application than in general conception. Pestalozzi was evidently in search of the elements of form, out of which simple figures or patterns, corresponding to words in language, could be constructed. These patterns are again united to form figures more and more elaborate, as words are to form sentences, and sentences discourse. The alphabet which he formed, consisting of straight lines and the arc, is not, however, sufficient to express all the varied forms of nature's work, and therefore is incomplete.

Pestalozzi had but little knowledge of Geometry, Perspective, and their kindred branches; hence, when he entered into the minute details of Drawing, he was liable to circumscribe the subject within too narrow limits, and to lay a foundation without sufficiently considering the superstructure to be erected upon it.

Language.—Pestalozzi found in Language the same want of system as in Drawing. He was obliged to enter upon the field of untried experiment, and the circuitous routes which he traversed could not fail to lead him astray, although he pursued, in the main, the right direction.

The exercises which he suggested as an introduction to reading,

though imperfect, contain the germ of that instruction which has rendered Language the interpreter of reality and the expression of thought. He says: "After I began to teach reading, I found that my pupils wanted first to be taught speaking; and when I attempted this, I was forced to begin with single sounds, and from these to build up words, and from words, sentences."

His remarks upon the necessity of making observation the basis of language, thinking of speaking, and speaking of writing, are very impressive. His denunciations can not be called severe, when we consider that the system of education then in vogue had led the people to become worshipers of words. Many of our schools are open to the same criticism.

"The people of our portion of the world are sunk to such a depth, because, for more than a century in their common schools, an influence over the human mind has been accorded to words, which not only destroys the power of attention to the impressions of nature, but mars the very susceptibility of men toward them. I say once more, that while this has been done, and has made some of our European people the most wordy chatter-boxes on the face of the earth, they have not been taught to speak.

"This being the case, is it a wonder that the civilization of this century and of this part of the world is sunk to its present low condition? or, is it not rather a wonder that, considering the clumsy and absurd methods which have been practiced, human intelligence has retained so much of its native force as to be still recognized? But God be praised! the folly of all these apish methods will, in the end, find an antagonist in human nature itself; and when they have reached the greatest extreme of apishness which can be endured, they will cease to injure our race. *Folly and error, in whatever garb, contain the seeds of their own dissolution. Truth alone, in every form, contains within itself the seeds of eternal life.*"

We make no extracts from the exercises which were given on this subject; partly, because they apply to words and forms peculiar to the German language, and partly, because they were but crude experiments.

Geography.— In his efforts to systematize Geography, Pestalozzi seems to have violated the principles of a sound system of instruction. This resulted from an undue attention to an alphabetical and, therefore, arbitrary arrangement of Geographical names, which he wished to impress upon the mind or, rather, upon the memories of the pupils. He evidently had not, at that time, a correct conception of the true

office and purpose of Geography, but considered it as a means for the cultivation of language; yet, through his general views of education, he inspired his personal friends, Tobler, Henning, Schacht, and Ritter, with an enthusiasm for that branch, which has resulted in making it one of the most useful pursued in our schools.

The principles of Pestalozzi, that *the facts of elementary knowledge should be clearly impressed on the perceptions of children*, and that *instruction should proceed from that which is near to that which is distant*, are perhaps more imperatively demanded in Geography than in any other study; and yet in no branch of instruction are these principles more constantly violated.

The pupil, to pursue the study of Geography correctly, should understand the art of measuring, so as to be able to give the relative position of places. A true conception of the cardinal points of direction is also requisite at the outset, and these should be obtained from the position of the sun in rising and setting, so that the false impression, obtained from the study of the maps, that north is up and south is down, shall never be made. From the knowledge so obtained, the pupil may be led to observe and describe the schoolroom, the play-ground, the garden, the farm, and all places with which he is familiar.

Whatever he sees, he should be taught to represent in the form of a map, in the construction of which the ideas of measurement and proportion should always be observed. The perception of a hill will lead to the comprehension of a mountain; of the windings of a brook, to the knowledge of an island, a peninsula, an isthmus, a bay, a cape, and a sea. With this sure basis of thorough home knowledge, the pupil is prepared to comprehend the essential features of the countries which lie beyond the reach of his personal observations; for then he holds the key of all geographical knowledge.

Singing.— We have already stated that Pestalozzi is generally correct when governed by his feelings, though he sometimes erred in his judgment. Of the science of music he knew nothing, and, although he by no means undervalued it as an intellectual process, yet he regarded it chiefly in its softening and humanizing effects upon character and society. He says:

"It is not proficiency in music which I consider most important. It is the marked and most beneficial influence which it has on the feelings, and which I have always thought to be very efficient in preparing and attuning us for the best impressions. The exquisite harmony of a superior performance, the studied elegance of the exe-

cution may give satisfaction to a connoisseur; but it is the simple music which speaks to the heart. The natural melodies, which have from time immemorial been resounding in our native valleys, are fraught with reminiscences of the brightest parts of our history, and of the most endearing scenes of domestic life. The effect of music in education is not alone to keep alive a national feeling: it goes much deeper. If cultivated in the right spirit, it strikes at the root of every bad or narrow feeling, of every ungenerous or mean propensity, of every emotion unworthy of humanity.

"Those schools and families, in which music has retained its cheerful and chaste character, have invariably given evidences of moral feeling and, consequently, of happiness, which leave no doubt of the intrinsic value of that art which has sunk into neglect or degenerated into abuse, only in the ages of barbarism or depravity."

The first application of Pestalozzi's principles to the teaching of singing was made by his friend Nägeli, an eminent and successful Swiss composer, well-known to the musical and educational world. The question which he undertook to solve was, how to make music, with all its elevating influences, a popular branch of instruction, and not merely an appendage or ornament of fashionable circles. This could be done only by reducing it, like other sciences, to its true elements; and by leading the pupils to combine these elements in a progressive manner, so that they could appreciate the essential parts of a musical composition. Time, melody, and force were the three points to which especial attention was given. Nägeli made it the duty of the teacher to lead his pupils to a thorough mastery of the length, quality, and pitch of tones, rather than to a mere imitation of his own voice. In this manner, he could avoid the unnatural strain of the voice, and the mere rote teaching, incident to the old methods, and could lead his pupils to the discovery of pleasing combinations, thus stimulating their invention and developing their taste.

The most approved systems of teaching music, at the present day, are but modifications of that devised by Nägeli, and are the results of a wider experience and of a more systematic application of the principles of Pestalozzi.

Farther quotations from Pestalozzi's writings would only tend to corroborate what has already been clearly shown, that, in applying his principles of education to specific branches, he often wandered from the true path; but that running through all are philosophic ideas worthy of the great fame of their author. We have already stated that it was Niederer, who, in answer to a demand which had become

imperative when Pestalozzi's enterprise had attracted the general attention of the people of Europe, first attempted to give a calm and systematic exposition of the principles and their application. The impassioned appeals of the latter were better calculated to win the heart; and the clear, sharp, philosophical utterances of the former to convince the intellect.

CHAPTER IV.

APPLICATION OF THE METHOD OF PESTALOZZI.—Continued.

WE have already stated that the principles which underlie Pestalozzi's method have been partially recognized by enlightened men of all ages. This does not, however, deprive him and his followers of the merit of having discovered and opened new avenues of thought and action, by which to reach the faculties whose development is the very soul of education. For instance, as soon as the importance of imagination as an educational agent was recognized, invention was appealed to. The most elementary, and, at the same time, the most pleasing, application of this principle is found in the exercises known under the name —

Inventive Drawing.— In the introductory exercises of this course of Drawing, objects representing length, like sticks, pencils, etc., are placed in different directions, and the lines which represent them are drawn on the board or slate. In this manner all the elements of form, straight and curved, are introduced and mastered. The perception is cultivated and the hand trained. These forms are now combined by the pupils, and this stimulates and strengthens the inventive faculty. For instance, the children are taught to combine curvilinear angles of different forms, like the following:

so as to form pretty little designs, each containing only one kind of angle.

By combining two kinds of angles the designs become modified in various ways.

If to each a third kind of angle be added, the designs become more complicated, and a great variety may be produced.

The progressive character of such exercises will be manifest to every one. The hand of the pupil will be as well trained as by mere imitation. Observation and imagination are both stimulated, and a feeling of self-reliance is engendered, which is one of the great ends of all education. The development of an independent art also rests upon the basis of invention. Schelling, the German philosopher, remarks: "Every original product of art arises from the depth of imagination, branching out into an infinite variety of forms, and combining, at last, into one graceful whole. This power of invention can not be communicated, for it is a pure gift of nature."

Composition.—The relation of Grammar to language is ably expressed in the following passage, which breathes the spirit of Pestalozzi, and is from the writings of the celebrated Dr. Chalmers: "In former years, the acquisition of Grammar was believed to be a necessary consequence of a classical education; and little or no pains was taken to acquaint the young with the peculiar forms of the native tongue. Afterward, a course of English Grammar and Composition was introduced into many schools; but in a form inconsistent with nature, and, therefore, incapable of success. According to this plan, the pupils, often at a premature age, learn by heart the rules in a

little treatise. When these are mastered they are put to the practice of them in the composition of essays; but without being able to apply or make use of the knowledge they have acquired, because it was only a knowledge of words, and not a perception of what the rules meant. The result is that the pupils compose their essays by mere imitation; and at last leave school with little sense of the principles, and as little acquaintance with the practice, of grammatical composition as they had when they commenced.

"This plan, with its various modifications, being obviously insufficient, it becomes important to inquire, by what means are we to confer upon the young learner the knowledge of Grammar and skill in Composition which he requires for so many of the most important duties of life? In this inquiry, we join with those who proceed philosophically; in other words, we endeavor to ascertain the principle established with reference to this subject in the unerring economy of nature. What, in the first place, is the nature of Composition? The etymological meaning is *putting together*, in which sense it is employed in painting, music, and language. In regard to language, this is a process which commences at a very early period of life. The prattle of an infant is in reality a composition; a putting together of words to express ideas; a process the same in kind, though not in degree, as that which takes place in the most matured mind. Now, in learning to speak, the child is guided by no rules: no Grammar is required to prepare him for oral composition. Necessity impels, imitation teaches, practice establishes. Locke says, 'Remember, children are not to be taught by rules which will always be slipping from their memories. What you think is necessary for them to do, settle in them by indispensable practice.' If, then, a child can compose spoken sentences without any previous knowledge of rules, what is to prevent him from forming written ones? In the one case, the instrument of expression is the tongue; in the other, the pen: but the process of combining ideas and the process of turning these ideas into conventional terms, whether sounds or marks, are precisely the same in both. Where, then, is the absolute need of Grammar to teach the pupil to do this? Might it not as well be argued that he must be taught Grammar before being allowed to speak? The legitimate sphere of Grammar is correction, not suggestion. Language is the foundation, the source of Grammar, and the pupil must be properly trained in the former before the inferences of the latter can be of service. Hence, not only is there no need of forcing one through a treatise of Grammar to make him a composer, but it is positively injurious to do so.

"*Rules are results;* and, whatever be the science or art, sound mental training consists in leading the pupils up to the steps by which these results are attained, so that he is not only interested in the process, but capable of valuing the product. The habit thus formed is the great end, which, however, can never be gained by reversing the business, or, what is still worse, by handing the pupils ready made rules, without even a hint as to the mode of their deduction. To learn Grammar and Syntax, then, as the end, instead of the beginning, is following precisely the course of nature, is learning the language synthetically,, learning it, in fine, the very way in which the language itself has been formed. That part of intellectual education which aims at teaching the mother tongue seems capable of arrangement, in natural connection, under two heads:

"I. The acquisition of ideas by means of objects.

"II. The expression of ideas by words.

"With regard to the second, it is obvious that the pupil must have been to a considerable extent prepared for it while acquiring ideas; for, in the plan proposed, the communication of a knowledge of words goes hand in hand with a knowledge of things."

This extract clearly and forcibly expresses the general aim of the language exercises in Pestalozzi's school, and those of his German followers. The title of these exercises, *Denk und Rede-übungen — Thought and Language Exercises* — shows that they considered thought first and expression afterward. Thought, however, may be the result of present and past observations, and, arising in either way, may be the basis of exercises in language.

Pestalozzi, in his "Mother's Manual," made the human body, with its parts and their relations, the first subject for contemplation and description, considering the body of man to be nearest to man. He made his pupils describe other things also, but committed the error of forming the sentences which the pupils might have constructed for themselves. Ramsauer says: "He lets the pupils repeat, or rather scream after him, 'I see a wainscot: there is a long, narrow hole in the wainscot: through the hole I see the wall,'" etc. In this manner historical names and dates were taught.

The impatience of Pestalozzi, which impelled him continually to prompt the pupil, both in the idea and expression of it, was not possessed by Krüsi, who prepared a course of lessons in which the teacher and pupil alternately question and answer each other. This course was arranged under the following heads: "Exercises," first, "Concerning organs of sense;" second, "Organs of motion and action;" third, "Organs of nutrition;" fourth, "Organs of speech."

We see by this that Krüsi considered effects as a better starting-point for children than causes. Under the second division there was a good opportunity to discuss the actions performed in different trades; and he puts to the children such questions as these: Who cuts? Where? When? Why? etc. In the exercises of the third division he asks: Who eats? When does he eat? Where? etc. In this manner valuable information was often obtained; and all the ideas were afterward summed up in the form of a little composition. Still the facts and actions discussed, although generally known, were not seen, and the lessons served principally as exercises in language.

These exercises give a very incomplete idea of what has been done in this respect by the German teachers, many of whom show great originality in making out their courses. In one of his reports, Horace Mann says: "In the 'study-plans' of nearly all the schools, I found a separate hour devoted to these exercises. The lessons consisted of familiar conversations between teacher and pupils, on subjects adapted to the age, capacities, and proficiency of the latter. With the youngest classes, things immediately around them,—the school-room and the materials of which it had been built; its different parts, as foundation, floor, walls, ceiling, roof, door, fire-place; its furniture and apparatus; its books, slates, paper; the clothes of the pupils and the materials of which they had been made; their food and playthings; the duties of children to animals, to each other, to their parents, to neighbors, to the old, to their Maker. As the children advanced in age and attainments, and had acquired full and definite notions of the visible and tangible existences around them, and also of time and space, so that they could understand descriptions of the unseen and remote, the scope of these lessons was enlarged, so as to take in the different kingdoms of nature, the arts, trades, and occupations of men, and the more complicated affairs of society."

Object Lessons, as introduced into England by Miss Mayo, and into this country by Mr. Sheldon, are of quite a different character, since all the subjects are illustrated by objects or pictures placed before the children to be seen and handled, thus stimulating observation and cultivating perception directly. This process seems best adapted to the practical spirit of the Anglo-Saxon race, as it accords with their habits of arriving at conclusions through a quickness of perception, rather than by reflection.

It is easy to criticise either method, when carried to an extreme. While the exercises of the German method are admirably adapted to

freedom of expression in oral composition, they are often desultory, and there is a want of that novelty and animation necessary to the nature of childhood. In the English there is an occasional tendency to encumber the exercises with technical terms, and stiff, formal sentences, before the full meaning of those terms and statements is properly understood.

The highest result in the future will doubtless be obtained by the judicious use of both these processes, pruned of their errors and combined into one. The time is evidently at hand when what is now termed Object Lessons will be embraced under the more comprehensive name of Objective Teaching, which will include all departments of instruction; while the correct expression of all ideas thus gained, whether in the form of discourse or of written composition, will be a practical course of language.

Geometry.—Human reason is limited in its capacity and application. Man is, nevertheless, entitled to its free use, and should have an opportunity of deciding for himself in regard to the truth or falsity of assertions. He should be allowed to link one thought to another in logical order, and express his thoughts and conclusions in his own language. In most of our schools the importance of this internal growth is overlooked, and the work itself altogether neglected. The mathematical branches afford, perhaps, the best field in which this independence of investigation and discovery can be exercised; yet, in many of them, the old routine of study is still preserved.

In Geometry, for instance, it is still the usual custom to have the pupils learn from the book the solutions of problems which have already been solved by others. No attempt is made to have them discover the relations which exist between the lines and angles under consideration; nor are they led to make original application of general principles to the solution of special problems. Often they simply commit to memory the language. We do not hesitate to say, that, when this is the case, the time is entirely lost. Again, they are led to comprehend relations; but the inventive faculties not being called into action, the knowledge they gain is rarely assimilated, but remains as something outside and apart from themselves. We will concede that a good teacher, even under this system, may infuse some little life into his teaching by frequent and varied questioning; but just in proportion as he does this, he lays aside his old system and approximates to something better.

In the Pestalozzian schools, the problems of Geometry are solved entirely by the ingenuity of the pupils. A preliminary discussion is

held concerning certain first truths, and a foundation is laid for successful work. The propositions do not always follow those of the books, but are such as grow out of work already accomplished. After the first few steps are taken such strength is gained that the study becomes comparatively easy and progress very rapid.

Pupils taught in this way accomplish much more in the same time than under the old system. Each problem is not only solved by different members of the class, but frequently the same pupil obtains several solutions. They express, in their own language, the result of their own investigations, and this makes a much deeper impression than could be made by the most concise and perfect argument learned from a book. The imagination suggests the means through which the inventive faculty is called into action; and the subject, viewed in all its relations and connections, no longer remains outside, but enters into the very texture of mind itself.

Use of Books.—It is frequently alleged, that the Pestalozzian method discards the use of books; and the maxim, "A child should never be told what he can find out for himself," is quoted in proof of the charge. We think, however, that, upon a critical examination, it will be found that it is the *abuse*, and not the *use*, of books which is called in question by the advocates of this system. When the Objective System of teaching comes into general use, there will, undoubtedly, be much less demand for text-books, especially for primary classes.

It is evident, from the examination we have already given to the manner in which the mind must grow, that the first lessons of childhood upon every subject must be presented through the senses. Children should examine things, rather than read about them; they should express the results of their investigations in their own language, rather than adopt that which they find in books. This is especially true in regard to the natural sciences, which can never be thoroughly understood without illustration or experiment. Even the elements of mental and moral philosophy are better taught by referring to the consciousness and experience of the pupil than by examining any system of philosophy, however profound.

In all these branches, after the elements are learned, books may be consulted with profit; provided their statements are subjected to intelligent criticism, and not accepted unquestioned. The records of the past are preserved in language and transmitted to us in books, and it is there alone that we can find the results which mark the progressive march of civilization. The attitude of the Pestalozzian toward books may be summed up in a single sentence. They are to be used

to supplement experience, and to supply those facts that are not readily accessible by direct investigation. But every principle of philosophy utterly condemns any system of instruction that dogmatically enforces the doctrines of authors instead of leading the mind to original discovery.

Morality and Religion.— In his whole work, Pestalozzi was inspired by the highest morality and the deepest religious convictions. His earnestness, his enthusiasm, his powerful appeals in behalf of the poor, the lowly, and the unfortunate, came from sources deeper than mere intellectual conclusions. His utterances, indeed, came directly from his heart; they glowed with fervor, and were delivered with passionate eloquence; but they lacked the order and method of mere intellectual achievements. The impulse which caused him to commence the work of teaching, at a time of life when most men are preparing to retire from active duties, was an intense pity for a class of unfortunate children, who were deprived of the means of sustenance, of protection, and of opportunity, by the march of invading armies.

Pestalozzi never claimed to be, in any sense, a religious teacher, and yet his work lays the foundation of all spiritual culture. He shows how the germ of conscience in the mind of an infant is quickened into action, and what must be the successive influences which will contribute to its growth. He makes all education culminate in character, and by this standard he measures all educational processes. In minds so quickened and cultured, the religious teacher finds his ends half accomplished.

The child requires aid in the unfolding of his powers, analogous to that which the plant receives from the warm rays of the sun, and from the refreshing rain. But where shall the expanding mind first obtain this aid? "Where," answers Pestalozzi, "but in the sanctuary of the domestic circle, where God has placed the mother as the first, best, and most impressive teacher of childhood." The following extract from "How Gertrude teaches her Children," very fully gives his views upon the origin of moral perceptions:

"I can not end my reflections without answering the question: 'How is the mode of worshiping God connected with the principles which I have adopted for the development of mankind?' I try again to find the solution within myself; for, when I reflect upon how the idea of God arises within, how it is that I believe in God, that I feel happy in His love, and that I follow His commandments, I find that the feeling of love, confidence, and obedience must be developed within myself before I can extend them toward God. I

must love man, confide in man, obey man, before I can be elevated to do the same with God. How can a man, who does not love his brother whom he sees, love his Father in Heaven whom he does not see? In tracing this sentiment to its primitive source, I find that it arises chiefly from the relation which exists between the mother and her infant. The mother is obliged by the power of instinct to nourish, to protect, and to foster her child. She does so; she satisfies his wants; she assists him in his weakness; and the child feels happy in her care. The germ of love is thus developed.

"An object which he never saw before is brought before his eyes. He stares, and is afraid. The mother presses him closer to her heart; she plays with him, and his crying gradually ceases. When the object reäppears, she again takes him into her protecting arms, and smiles on him. He does not cry now, but replies to the smile by a serene, confiding look. In this way the germ of confidence is developed.

"The child recognizes his mother, and he likes those who resemble her. He smiles at the approach of his parents, and loves those whom they love, and those who love him. The germ of love toward his brother — toward mankind — is developed.

"The first inclinations of sensual nature are opposed to obedience, the cultivation of which is partly a work of art, and not a simple consequence of instinct, though clearly connected with it. As love is preceded by want, confidence by fear, so obedience is preceded by a violent desire. The child will cry when he has to wait; he will be impatient before obeying.

"Patience is developed before obedience, for the child only obeys through patience. This virtue also must be developed under the guidance of the mother. The child must wait before he receives food; wait to be carried about; wait for an obstacle to be removed. Nature is inflexible toward the impatient desires of the child. In his anger he will beat upon wood and stone, but he only injures his hand and will soon desist. In a similar way the mother has to become inflexible toward his irregular desires. If, when he rages and screams, the mother remains firm, he ceases to cry and learns to submit his will to others. This develops the first germs of *obedience*.

"Obedience and love, gratitude and confidence, develop the first germs of conscience. The child at last receives the impression that it is not right to resist a loving mother; he will feel that she is not here for his sake alone, and that every thing has not been made for him. Together with this discovery, he will make another highly important one,— that he is not in the world for his own pleasure alone. The first germs of duty and right are thus awakened.

"Hardly has he become vaguely conscious of these important truths, when the world, with all its temptations, opens its arms to tear him from those of his parents, and seems to cry triumphantly, 'Thou art mine.' This world, which is now spread out before the eye of the child, is not God's original creation: it is a world opposed to his innocent enjoyments; egotistic in its means and aims; full of contradiction, violence, presumption, lies, and fallacies.

"O mankind! here at the transition from infancy to the first allurements of the world, when the tottering ground begins to give way beneath the foot of the child, when parents cease to be his guardians — here at this critical point, thou oughtest to assert thy power by keeping up the feelings of love, gratitude, confidence, and obedience; for God himself is embodied in these feelings. But alas! the world seems blinded to such an extent that it has hardly any heart or sympathy for this urgent appeal. Yet it can not be assumed that the nobler part of humanity does not see the necessity of an uninterrupted series of means of development, by which to restrain the egotism of our reason, through the preservation of the purity of the heart, and to subordinate our sensuous impulses to conviction, our appetites to benevolence, and to the influence of a corrected and elevated will.

"The first law in the scale of progress will be this: Let the first instruction of the child appeal to the heart and never to the head and reason; let the second instruction of the human race proceed slowly from the exercise of the senses to that of the judgment; let him remain a long time in the care of woman before he is intrusted to man. What more shall I say? With these words, O Mother, the eternal laws of nature lead me to seek thy hand. I can retain my love, my obedience, my innocence, my nobler being only at thy side. Oh, sanction thou the transition from thy heart to this world! Dear friend, I must cease, for my heart is moved, and I see tears in thy eyes. Farewell."

It will be seen that Pestalozzi here alludes to the earliest development of the religious sentiment; but it must not be inferred that he was not also keenly alive to the influence of more advanced religious culture. The extracts from "Leonard and Gertrude," already quoted, show this. It is somewhat singular, however, that he seems to ignore the moral and religious influence of the father of the family. While we are ready to admit that the mother has the advantage in the development of the earliest religious impressions, which are based on love; yet the position of the father is peculiarly adapted to insure the development of reverence, duty, and obedience.

It is quite possible that this position resulted from observing how little interest the men in his time took in the moral welfare of their children. But, with all his omissions, it must be evident to every one that he intended to call the attention of the public to the necessity of connecting the principles of true religion with the love of the good, reverence for truth, and with the practice of duty toward God and man.

Had we time and space it might be both interesting and profitable to notice the intimate connection between mental and moral development — how the moral sentiments are stimulated and strengthened by the free, natural development of the mental faculties. We can only briefly allude to some of the most prominent of these manifestations.

In Pestalozzi's school, it was a matter of surprise to all to witness the contentment and joyousness of the pupils while engaged in their most difficult work; and the surprise was still greater when the spirit manifested was contrasted with that prevalent in the schools under the old system. The pupils evidently regarded the teachers as their confidants and friends instead of their natural enemies.

The cause of this is clearly and forcibly stated by Morell: "Memory, or indeed any of the faculties, when properly developed, is drawn into the range of human duty. To overlook any engagement or to forget an obligation shows that there must be culpable neglect somewhere — that the mind has failed to entertain such a sense of the value of human duty as to induce it to form a system of practical activity." This would indicate that the natural and harmonious working of the faculties produces a kind of honesty of feeling and conviction, in which the deceiving of others would be regarded as a self-deception.

Corporal Punishment. — A marked feature in all true Pestalozzian schools is, the infrequency or entire absence of corporal punishment. This is the natural result of a system that provides for the physical, intellectual, and moral needs of the pupils, and where they may be said to learn to love while loving to learn. We would remark here in passing, that non-punishment is neither a law nor a principle of Pestalozzians, as is often erroneously believed. It is true that punishments are of extremely rare occurrence; but this is due to the fact that each child is kept busy in the performance of actions which tax his energies, while they are agreeable to his feelings. "To prevent or to expel an evil, there is no better way than to open the door by which good may flow in." The vital forces are so directed

into useful channels that happiness, as well as mental growth, is secured; and there is little danger of the irregular overflow of spirits, which is the occasion of most of the trouble experienced with children. With the exceptional cases where restraint becomes necessary, the punishment should be adapted to the nature of the offense; such as, withdrawing privileges and abridging liberty, where they have been abused.

Pestalozzi expresses his own views on this subject as follows: "Interest in study is the first thing which a teacher should endeavor to excite and keep alive. There are scarcely any circumstances where the want of application in children does not proceed from a want of interest; and there are, perhaps, none under which a want of interest does not originate in the mode of treatment adopted by the teacher. As a rule, when children are inattentive and apparently take no interest in a lesson, the teacher should always first look to himself for the reason. When a quantity of dry matter is before a child, when a child is doomed to listen in silence to lengthy explanations, or to go through exercises which have nothing in themselves to relieve or attract the mind, there is a tax upon the spirits, which a teacher should abstain from imposing. If, from the imperfection of his reasoning powers, or his want of knowledge of facts, the child is not able to enter into the sense or follow the chain of ideas; if he is made to repeat what, to him, is sound without sense, it is not strange that he becomes restless and disobedient. When to this tedium, which is in itself punishment, fear is added, it becomes absolutely cruel. . . . . .
I do not venture to assert that corporeal punishment is inadmissible, but *I do object to its application when the teacher or the method is in fault and not the children.*"

With this we conclude our review of the method and principles advocated by Pestalozzi. We trust we have not fallen into the common error of so exalting our subject as to be blind to the merits of other systems and their authors. We have endeavored to conduct our examinations with candor and fairness. Raumer says: "Profound thoughts, born of a holy love and under severe pain, are thoughts of eternal life, and, like love, shall never cease." If this be true, then the work of Pestalozzi, born of a charity and love for the poor and distressed, yet wide enough to include all mankind; nurtured under suffering, disappointment, and martyrdom; and proclaiming profound and universal truths, must live to the end of all time, and be a blessing for all generations.

PART V.

SPREAD OF THE

PESTALOZZIAN SYSTEM.

CHAPTER I.

SWITZERLAND.

THAT the land which witnessed the experiments of the great school reformer, from their initiation to their ultimate triumph, should be the first to adopt his methods and to profit by the principles which he established, would seem natural. This expectation is heightened when we know that Pestalozzi and his oldest and most honored associates were natives of this land, and that all steadfastly refused the invitations of foreign princes and governments to leave the country of their birth.

But great men do not always have the most influence in their own country. The saying of the Master, "A prophet is not without honor save in his own country," is often verified in the history of the world. There is always danger that the faults and weaknesses of a reformer, in his struggles with existing ideas and circumstances, will obscure, from the eyes of his immediate neighbors, the great principle which he seeks to establish. They see his ideas and plans through the distorted medium of prejudice or aversion; and to them his whole work appears grotesque or unreal. On the contrary, those who commence their survey from a distance have their vision undisturbed by local and ephemeral causes, and are able to form a more just estimate of the value and importance of the truths enunciated.

Again, ideas whose full realization are essential to future progress find root most readily in soil that has been best prepared for them. In this regard, Switzerland was undeniably far behind some of her more powerful and more fortunate neighbors; and several causes conspired to prevent the rapid spread of the new, progressive, and almost revolutionary spirit.

The greater part of the Swiss territory lies buried among the Alps; which, with the fact that its inhabitants in different cantons speak three different languages, makes even the interchange of ideas a matter of difficulty. At the time of Pestalozzi, the people of the Catholic cantons were under a bigoted spiritual control, which discountenanced

progress or change of any kind. Even in the Protestant and most progressive cantons, the inhabitants of the rural districts and of the old city corporations were so conservative that they looked with suspicion upon all efforts to change their old customs and institutions.

Under these circumstances, is it a matter of wonder, that, while the schools founded by Pestalozzi at Burgdorf and Yverdon were receiving enthusiastic pupils from all parts of Europe, the governments of Switzerland were slow to incorporate the new ideas into their systems of public instruction? The city of Zurich was an exception to the general rule, and was the one truly progressive city among the Alps. It had already given birth and substantial aid to the great reformer, Zwingli, and to the philosophic Lavater; and now it cordially welcomed and supported the ideas advanced by Pestalozzi.

Among the men who, at an early period of Pestalozzi's labors, visited Burgdorf, was Karl August Zeller of Würtemberg. Inspired by the exercises which he witnessed, and filled with a fresh enthusiasm for the cause of education, he resolved to put the new ideas into practical execution. His first experiments were made in the Charity School at Tübingen, in 1806, the report of which he gave in detail to that noble patroness of education, Princess Pauline of Detmold, of whom we shall hereafter speak. In the same year, at Zurich, he became acquainted with Senator Rusterholz, who had a scheme for establishing a Normal School for the benefit of the teachers of his canton. Zeller, to aid him in his work, gave three courses of lectures, which were largely attended by teachers and clergymen. Among these were a Catholic priest from Luzerne and three Canons from the convent of Kreuzlingen, who were sent there by Wessenberg, the Bishop of Baden, a personal friend of Pestalozzi. One of these lectures was delivered before the Swiss Diet, which brought the subject prominently before the confederation.

Subsequently Zeller spent some time with Pestalozzi at Yverdon, and afterward entered into the service of the king of Prussia.

Owing to some statements derogatory to the credit of the Institution at Yverdon, the teachers in Pestalozzi's school, led by Niederer, petitioned the Diet, then assembled (May, 1809) at Friburg, to appoint a select committee to examine the principles and practical workings of the school and report upon the same. The request was granted, and Meriam of Basel, Trechsel, Professor of Mathematics at Berne, and the venerable Father Girard of Friburg, were commissioned to visit the school for that purpose. The visit lasted five days, and its result was embodied in a report, which was transmitted to the diet. The report was so favorable to the principles of Pestalozzi that an

official vote of thanks was unanimously accorded to him. It, however, contained some criticism of details, of which his enemies took advantage. This caused a long and acrimonious discussion, in which Niederer took the leading part in defense of the school. We quote in full the concluding passages of this report:

"The educational methods of the Institution stand in very imperfect connection with our establishments for public instruction. The Institution has, in no way, aimed at establishing harmonious relations with these public schools. Determined, at any price, to awaken all the faculties of the children, in order to guide their development according to its own principles, it has taken counsel of its own views only, and betrays an irresistible desire to open for itself new paths, even at the cost of never treading in those which usage has established. This is, perhaps, the right way to arrive at useful discoveries; but it is also a course which renders harmony impossible. It is a pity that the force of circumstances has always driven Herr Pestalozzi beyond the career which his pure zeal and fervent charity have marked out for him. Good intention, noble endeavors, indefatigable perseverance, should meet, and always will meet, with justice. Let us profit by the excellent ideas which lie at the foundation of the whole undertaking; let us follow its instructive examples; but let us also lament that an adverse fate must hang over the man who, by the force of circumstances, is constantly hindered from doing what he would wish to do."

This report describes the condition in which all Pestalozzian schools will be placed, whenever they are required to connect the results of their training which is based upon the principle of development, with those of one based upon mere mechanical routine. The idea that education consists exclusively in a knowledge of Reading, Writing, Arithmetic, and the like, is much too narrow for the advocates of this educational reform. They can use the old materials of education, but only in a manner essentially new; and they aim at making each lesson in school a step in the gradual unfolding of the mental forces. The apparent antagonism between the two systems can only be harmonized when the public generally possess broader and juster views of the aim of education, and when sufficient time has elapsed to judge each system by its results.

In Switzerland, as in every other republic, the first impulses to any permanent reform have come from the people. The French Revolution of July, 1830, roused the men of that country anew to examine questions of reform and progress. Up to that time they had been contented to live under their old aristocratic constitutions, which

only grudgingly recognized the rights of the common people. Then, however, a new era commenced, and education, especially, felt the benefit of the spirit which had been aroused.

For many years, onerous and unfair taxes had been imposed; and the money collected, instead of being devoted to public use, had been hoarded for future contingencies. The reformers of that period saw clearly that the question of their liberties was intimately connected with universal education. They therefore devoted these accumulated funds, and money derived from a more equal system of taxation, to the formation of Normal Schools, High Schools, and other institutions of learning. From that time the vocation of the teacher has been more honored; from that time the wealth, intelligence, and political power of Switzerland have steadily increased to an extent which has made that country respected by other nations of Europe. Many of the Principals of the Normal Schools were chosen from the associates and pupils of Pestalozzi; as, Krüsi, Tobler, Nabholz, Wehrli, and others, who possessed, to an eminent degree, the art of communicating knowledge.

We must not conclude our survey of the development of the educational spirit in Switzerland without alluding to the work accomplished by Emanuel von Fellenberg, a friend and cotemporay of Pestalozzi. This distinguished educator was born at Berne, in 1771. His father was a senator, and his mother a daughter of the celebrated Dutch Admiral, Von Tromp. It was the teaching and example of this pure and devoted mother that inspired young Fellenberg to consecrate his life to the improvement of the moral and social condition of his fellow-men. She went with him into the dwellings of the poor, in order to make him acquainted with their misery and wants; she showed him the blessings of benevolence, when accompanied by kind words and sympathizing help.

After having completed his college studies, and made his *début* in the legislative assembly of his native canton, Fellenberg, in 1799, voluntarily resigned all expectations and honors from the political career which was opening before him; and, stimulated by the example of Pestalozzi and by his own predilections, he resolved to establish an Industrial School. He immediately bought two hundred acres of barren, uncultivated land at Wylhof, a great portion of which was a mere swamp. With the aid of young men from the lower classes, he began to convert this land into rich and productive fields. In spite of the sneers of his genteel friends, who were shocked to see a scion of the aristocracy engaged in such low pursuits, he succeeded beyond his own expectations. By deep drainage, he converted the

portion of his farm next the river into good pasture land, while the arable soil was constantly improved. In a few years a rich growth of wheat, flax, hemp, etc., waved over the former wilderness. By an inversion of the original name, as if to designate the change which had taken place, he called the farm "Hofwyl." The result obtained encouraged him to enlarge the accommodations of his agricultural school; and, aware that the expenses of this department would at first exceed his income, he wisely founded a scientific course for the sons of the wealthier classes, who could afford to pay liberally for their tuition. He thus carried on a twofold enterprise with an administrative power and skill which prevented him from committing the mistakes of Pestalozzi, who had been ruined by a similar undertaking.

At the head of the argicultural department, he placed Wehrli, a man of great originality and simplicity of character, to whose kind and intelligent treatment of the pupils much of the success is to be attributed. The pupils did not belong to the dregs of society, which in this country fill our so-called Reform Schools; but were mostly sons of farmers or of business men, who wished their sons to become acquainted with the details of agriculture without neglecting their other studies. Although not more than half the elder pupils paid board, Fellenberg suffered no loss thereby. He proved successfully, that pupils who enter such an institution at the age of ten years, and remain there till they are twenty, can, by their work alone, defray the expenses for board, clothing, and tuition, and at the same time learn a useful vocation. More than this, he showed how such schools may be made self-supporting, and demonstrated that agriculture is eminently adapted, in its various bearings and applications, to develop the noblest powers of man. He increased his farm to six hundred acres, and the erection of new and tasteful buildings gave to Hofwyl the appearance of a small flourishing town; and it had all arisen through the genius of one man. Thence issued improvements in the implements and methods of agriculture. The introduction of new seeds and plants, as well as the improvement of existing species, became of great importance, and thereby the whole community was ultimately benefited.

During forty-five years, assisted by his sons and daughters, Fellenberg carried on his school, until, in 1844, he was called to his final rest.

This Institution, like that of Pestalozzi, attracted the attention of governments and individuals, and received patronage from nearly every country in Europe. The greatest benefit derived from these

labors of Fellenberg and Wehrli lies in the solution of that question, what shall be done with the young inmates of poor and work-houses, and with neglected children every-where? They have shown that this class of unfortunates may be separated from their older and more wicked associates, and put under the care of humane and practical teachers, who will attend to their physical, intellectual, and moral wants. The most important part of this system of education is, that they are taught early to devote a portion of their time to physical labor, and that during school life they also learn a trade, which will secure to them an independent means of support in after life. The kind of occupation to which each shall give especial attention should be determined by his own natural aptitude and liking.

The experiments instituted by Fellenberg, and their marked success, led to the establishment of similar schools in other countries. To this origin may be traced the Poor, Industrial, and Reform Schools of the various countries of Europe and of the United States.

The first idea of establishing schools of this kind belongs to Pestalozzi; but it was Fellenberg who first proved that such a school could be self-supporting. Their work was not antagonistic, but rather complementary. Each performed a necessary part in the great plan of education.

"Pestalozzi's principal work," says Biber, "was to foster the internal growth of the intellectual and moral man. He asked, not for what society, but for what God had destined the child. The position of each pupil in his establishment was accordingly founded, not upon the artificial institutions of society, but upon the spirit of freedom and brotherly love."

Fellenberg, on the contrary, endeavored to trace the shortest and most efficient way for rendering his pupils fit members of society. The education they received was a practical one: every child was placed in his establishment exactly in that rank in which he would hereafter have to appear in life.

If these principles seem antagonistic it is in form rather than in substance. If a child, up to a certain age, has received a fair and complete education according to Pestalozzi's principles, he may then well turn his attention to the practical wants of society, and to the rank and position which birth or circumstances have assigned him. However, we can not deny that there was something antagonistic in the characters of these two men, which more than once prevented their closer intimacy. Fellenberg, although superior in practical energy and learning, and guided by excellent motives, did not possess that delicacy of sentiment, that overflowing fullness of feeling,

which induced Pestalozzi to sacrifice himself and all he possessed for the interests of a great cause. Perhaps from early associations Fellenberg preserved a certain love of command, of power, and, consequently, of self, which, while it may conduce to secure organization, obedience, and regularity, is little fitted to the details of teaching the young, and often wounds or destroys the susceptibilities of those who come under its influence.

He, therefore, possessed few intimate friends, while Pestalozzi was beloved by all, and almost worshiped by some. The one died rich; the other struggled against poverty all his life. The names of both will be honored in the annals of history; for both have left living monuments in the millions of children who, by their work and example, have been saved from physical, moral, and intellectual starvation.

CHAPTER II.

GERMANY.

ALTHOUGH in Germany the form of government is monarchical, we find, as in a republic, that all reforms are first introduced by the private acts of noble-minded and enthusiastic thinkers. But, while in a republic the mere ideas are left to make their own way, slowly and painfully combating error, in a monarchy as soon as they are recognized as conducive to the best interest of the nation, they may be adopted by the government, and immediately reduced to practical use. In the centralized governments, unity and harmony of action can be secured at once; and it is quite possible to arrive at satisfactory results sooner than by the isolated efforts of private individuals and corporations. It may be questioned, however, whether the greater freedom and slower growth will not, in the end, produce a more healthful and symmetrical development.

The connection of the educational reform in Germany with the original undertaking of Pestalozzi can only be distinctly shown by a description of the work which was accomplished by private individuals and by the Government. Prominent among the earlier educational missionaries, who were instrumental in disseminating Pestalozzian principles in Germany, were Johann Ernst Plamann and Karl August Zeller, the latter of whom we have already noticed in connection with the reform in Switzerland. Both of these men visited Burgdorf in 1803, attracted thither by Pestalozzi's writings and the fame of his school.

After leaving Burgdorf, Plamann engaged in several educational enterprises; but he finally went to Berlin, where he established an Institution, which soon obtained a wide celebrity, and became a center for the dissemination of the new methods. His success was instrumental in determining the subsequent action of the Prussian Government in this matter. He published several works, showing the application of Pestalozzi's principles to Language, Geography, and Natural History.

Zeller delivered a course of lectures before the students of the Agricultural School at Hofwyl, under the charge of Von Fellenberg. The King of Würtemberg, while passing through Hofwyl, listened to these lectures, and was so delighted with them that he offered to him the position of school inspector at Heilbronn. While he was considering this proposition, overtures were made him by Von Schröter, the Prussian Minister of State, and a situation was offered, which he finally accepted. He was sent to Königsberg, where he gave several courses of lectures to assemblages of teachers, clergymen, and superintendents. He succeeded in arousing an intense interest in the cause of education in a part of the Kingdom where little had before been done in this direction. He was afterward commissioned to organize the Orphan Asylum at Königsberg; and his labors in this Institution were crowned with such marked success, from the improved methods which he introduced, that he attracted the attention of educators from every part of the Kingdom. In 1809, the King, Queen, and Minister of State visited the school in person, and were so well pleased, that Zeller received the honorary title, "Schoolrath," — Counselor of Schools.

Among the German States, the Kingdom of Würtemberg, in civilization and social progress, ranks next after Prussia. To Gottlieb Denzel, this state owes a debt of gratitude for the introduction of Pestalozzian principles and a thorough reform of the schools. In order to make himself familiar with the system of Pestalozzi, he visited both Burgdorf and Yverdon. In 1811, he was appointed Principal of the Normal School at Esslingen, and he presided over this school for nearly twenty years with eminent success. By his numerous writings on educational topics, his influence was extended to other states. In 1817, he assisted in organizing the school system of the Duchy of Nassau, and in establishing a Normal Seminary at Idstein.

The educational movement, of which the work of these men formed a part, was not the result of the slow and deliberate investigations of a period of peace; but was conceived and carried out amidst the din of arms, and during those great conflicts which shook Europe to its center. The battle of Jena, which reduced the Prussian monarchy, was fought in 1806; and for several years the domination of Bonaparte in Germany was nearly absolute. The humiliation of the Germans was complete. Their military posts were in the hands of the conqueror. The only portion of government left to them was the control of such civil and municipal affairs as were thought not to interfere, in any manner, with military matters. National inde-

pendence was at an end; but national life was still undiminished in vitality, and, amidst the wrecks of the old governments, the seeds of national reconstruction took vigorous root.

During this dreary period of subjugation, political apathy, and despair, the minds of the ablest and best of the German philosophers and statesmen were engaged in devising means which should commence the work of raising the physical, mental, and moral character of the people, so that in future struggles they might command success.

The plans of these men for national regeneration were at first considered as chimeras of the imagination; but as they were boldly set forth and fortified by illustration and argument, they finally took a strong hold of the public mind. The philosopher Fichte, in a public lecture at Berlin, promised deliverance to the Germans through national education, which he considered would be the commencement of an entire reformation of the human race, enabling the spirit to obtain a complete mastery over the flesh. To the question, to which of the existing institutions of the actual world he would give the duty of carrying out this new plan of education, Fichte answered: "To the course of instruction which has been invented by Henry Pestalozzi, and which is now successfully carried out under his direction." "Would that the State," he said to a Prussian audience, in which were several high officers of state, "could look its present peculiar position steadily in the face, and acknowledge to itself what that position really is: would that it could clearly perceive that there remains for it no sphere in which it can act and resolve as an independent State except that of education; that this is all it can do, and the merit of doing this would be conceded to it undiminished and unenvied. That we are no longer able to offer an active resistance is obvious and acknowledged by every one. How, then, can we defend our national existence against the reproach of cowardice and an unworthy love of life? In no other way than by resolving not to live for ourselves, and by acting up to this resolution; by raising up a worthy posterity, and by preserving our own existence in order to accomplish this object. Our constitutions are made for us; the alliances which we are to form, and the direction to which our military resources are to be applied, are indicated to us; a statute book is lent to us; even the administration of justice is sometimes taken out of our hands; and we shall be relieved from all these things for several years.

"Education alone has not been thought of. If we are seeking for an occupation, let us seize this; for we may expect that in this we

shall be left undisturbed. I hope — perhaps I deceive myself, but as I have only this hope to live for, I can not relinquish it — that I shall convince some Germans, and lead them to see, that it is education alone which can save us from all the evils by which we are oppressed.

"It is a favorable circumstance, that our need will have rendered us more disposed to attentive observation and serious reflection than we were in the days of our prosperity. Foreign lands have other consolation and other remedies. It is not to be expected, that they will pay any attention, or give any credit, to this idea, should it ever reach them. I will rather hope, that it will be a rich source of amusement to the readers of their journals, if they ever learn, that any one promises himself so great things from education."

A letter written to Pestalozzi in 1808, by Nicolovius, Prussian Minister of Education, indicates that he, too, was looking to education for the means of national regeneration. "At last, my venerable, unforgotten friend, I have the pleasure of seeing some rays of thy light penetrate into the schools of my fatherland.* What I have dreamed at thy side, what we have discussed in letters, will soon become realized as a work of absolute necessity. With us also the destructive march of events has ruined every thing, yet courageous men are bent upon reconstruction, taking care that the new order of things does not become worse than the old. Oh, help us to foster the work which thou hast founded!

"The grain of seed shall become a tree under whose shade the people will rest. Thy friendship is sacred to me, and the days I have passed with thee have the same influence upon me which a pious pilgrimage has upon the mind of a believer. May thy life be spared in order to complete thy work as far as possible."

To further show how deeply the principles of Pestalozzi had taken hold of the German mind, in this, the hour of its deepest affliction, and how even the hereditary rulers turned instinctively to the humble republican school-master for aid, we here copy portions of a letter of the Princess Pauline of Detmold to Pestalozzi: . . . . . "I have since received the second letter and pamphlet which you had the kindness to write in answer to my questions. I never would have believed, that some hasty lines could give rise to a little work of such decided merit. Genius requires but a spark in order to kindle a clear, pure, and warmth-giving flame. I confess that your *Compte Rendu* (School

* Referring to the work of Plamann before mentioned.

Report) has interested me more than the account of the finances of all the empires in Europe. You have accomplished a great, great work. The knowledge of this will hover around you like a friendly angel; and if your life should become clouded, then think of all the teachers and pupils who have become better and more useful through your example. Thus happiness will be diffused around your waning life, and the tear of grief will turn into a tear of joy. Alas! how rarely do we find in these selfish times an enthusiasm for things which only the future can bring to maturity. . . . .

I think of you as the educational Howard of Switzerland — not belonging to one canton alone, but esteemed and sought throughout the world, and claimed also by my little State.

"Believe always in the unchangeable esteem of your faithful

"PAULINE."

The enthusiasm of the Germans for the new principles was not confined to school-teachers, officers of state, and princes; but it was also shared by men of science, who were the acknowledged leaders of thought in their respective fields of labor. Prominent among these was Karl Ritter, a man whom the world delights to honor as the "Father of Physical Geography." Previous to his acquaintance with Pestalozzi, Ritter had acquired a high reputation as a teacher and a man of science, and it might naturally be supposed that the philosopher, versed in all the erudition of the schools, could impart to the comparatively illiterate school-master more than he could receive from him. The testimony of Ritter himself is, however, conclusive on these points, as he expresses his indebtedness to Pestalozzi in no ambiguous terms. The following was written by him soon after his visit to Burgdorf: "I can not cross the Rhine, your noble boundary, without casting back a look of regret, as well as pleasure, toward the place which I consider as a second home. I can not tear myself away from the mountain scenery of Helvetia, without devoting to thee, O Father Pestalozzi! a silent tear. Oh, may it tell how deeply I feel what thou art to humanity! How could I ever forget the time I have spent amidst thy new creations! Even had I gained nothing by it, but a renewed faith in humanity, I would consider myself amply repaid; for it gives me strength for my future researches. My ardent desire to see the champion and martyr for truth and love, and to be refreshed at the living source of his life and example, has been granted; and more than that, I have felt his love, and I return with enlarged feeling into the cold vortex of life. I thank thee, venerable father, for thy affection. It has taught me a warmer and

purer love; it has strengthened my arm for the struggle with the world, which every one, to whom life is more than death, must undergo. I have recognized in thee that pure love of Christ which warms the soul, whilst the vitality of thy ideas enlightens the mind. Nevertheless, I am sorry to say that, on the whole, the world does not yet seem ripe for thy work; for men rarely cherish ideas, but rather theories wherein they seek their ideal. Your method has undoubtedly also its ideal, but its law is one of necessity and not of fancy. To arrive at this conviction requires either a mind which descends into its own depths, or a faith which is able to remove mountains, or a happy mortal who has had the privilege of spending a year with Pestalozzi and his friends. But blind humanity passes by this law, which is great because simple, till a Newton shows its application in mathematical science; a Lavoisier, through the maze of experimental philosophy; and a Pestalozzi, in the wider field of human development.

"I embrace thee respectfully, as a child embraces his father; and hope to be remembered by thee even at a distance.

"*Basel*, 1808. THY RITTER."

In another letter, written from Berlin, Ritter dwells upon his repeated but unsuccessful attempts to see Humboldt, who had just returned from his tour in America, and to whom he wished to communicate Pestalozzi's ideas, which he thought could even influence the vast and comprehensive mind of that great philosopher of nature. Drawing a parallel between these two men, Ritter says: "Humboldt explored the greatest depths as well as the most prominent heights of our globe; he viewed it in all its mathematical, physical, and chemical relations; he even went round it in order to make himself acquainted with all the possible forms of nature, and to find the law by which all the phenomena are linked together. He is a genius in the inductive method of proceeding from the external to the internal; while Pestalozzi arrives at that law by a deduction from the internal to the external. Humboldt is a noble man, and although some jealousy might arise in seeing two men arrive at the same result in opposite ways, yet I am sure he would be greatly pleased to take notice of the vast bearing of Pestalozzi's ideas."

In 1808, through the intercession and influence of Queen Louisa, the Prussian Government sent twelve young men to Yverdon to become acquainted with the details of Pestalozzi's principles and methods, so that they might be introduced more rapidly into the Prussian schools. The students were selected with great care by Süvern,

Minister of Education, and before their departure he addressed them upon the subject of their mission. In this address he told them: "The object in sending you to Pestalozzi is, not merely that you may study the external or formal part of this system, or to acquire skill in teaching, but that you may warm yourselves at the sacred fire which is glowing in the bosom of that man, who is full of power and love; that you may walk with a similar spirit in the path of truth and in the observation of the laws of nature; that you may become simple as children, in order to obtain the key with which to open the sacred temple of childhood; that you may never forget, that a knowledge of the elementary part of each science is the most difficult to obtain, since it requires a thorough perception of the reality of things; that the characteristic feature of the Pestalozzian method is the fact of its being equally adapted for scientific research and for popular application, since it does not spoil the desire for knowledge by light and unwholesome food, but strengthens it by vigorous nourishment."

These students made excellent use of their time at Yverdon, and upon their return to Prussia they amply repaid their country for benefits received by giving it better instruction. Among them were Harnisch, Henning, Dreist, and Kawerau, who did excellent service as Principals of Normal and other schools.

By these means the schools of Germany were speedily organized upon a new basis, and the thrill of a new, vigorous life was felt from one extremity of the land to the other. Napoleon, in the pride and insolence of his power, scornfully turned from the philanthropist, who pleaded for philosophic and universal education, saying: "I have no time now to occupy myself with the A, B, C."

Germany, prostrate beneath the heel of the conqueror, adopted the principles so ignominiously spurned, and "The stone which the builders rejected" became the head-stone of the corner. Sixty years have passed away, and Germany, vital with life and energy in every part, once more grapples with her great adversary. In one short, sharp, and decisive campaign, the military power which for nearly a century had been the terror of Europe is broken; and the discovery is made that much within the outer crust is hollow, and that neglect of the elements of knowledge deprives a nation of the essential conditions of true greatness and power. When an American asked Von Moltke what was the most formidable weapon upon which Germany relied for her offensive movements, he answered by pointing to a common soldier, drawing a map of France upon the table before him. In this last great conflict, we see that the influence proceeding

from the seemingly impracticable dreamer of Neuhof has been sufficient to reverse the current of defeat and change the balance of power in Europe.

When the arrogance of Schmid caused the resignation of the German teachers, they found immediate employment in different parts of Germany; and thus the destruction of the school at Yverdon caused a wider dissemination of Pestalozzian methods than could have been accomplished in any other manner. Among these teachers who became famous in their native land were Doctor Blochmann, the director of a large school at Dresden; Nabholz, principal of a Normal School and an enlightened Catholic, who espoused with his whole heart these and other liberal and progressive ideas; Ladomus, Schacht, and Steiner, mathematicians, who were not only teachers, but discoverers in their respective branches.

Some years ago, in his travels through Germany, the author formed an acquaintance with many of these men, who were then holding important situations; and their invariable testimony was, that they considered their success as teachers and educators to be chiefly, if not entirely, due to the new and enlarged ideas in regard to the nature of education which they received during their stay with Pestalozzi, and to the spirit and enthusiasm which they imbibed in his school.

We will conclude our summary of the men, who introduced the method of Pestalozzi into Germany, with a notice of the work of the eminent educator, Von Türk. His labors in the cause of humanity have been of such marked character that they deserve more than a passing notice; and we are fortunate in being able to lay before our readers an account of them from the pen of Horace Mann, who visited him in 1848:

"At the head of a private Orphan Asylum in Potsdam is the venerable Von Türk. According to the laws of the country, he is a nobleman. His talents and acquisitions were such, that at a very early age he was elevated to the Bench. He officiated as judge for fourteen years; but, in the course of time, so many criminal cases were brought before him for adjudication, whose only origin was so plainly referable to early neglect in the culprits' education, that the noble heart of the judge could no longer bear to pronounce sentence of condemnation against the prisoners; for he looked upon them as men, who, almost without a paradox, might be called 'guiltless offenders.'

"While holding the office of judge, he was appointed school-in-

spector. The paramount importance of the latter office grew upon his mind, as he executed its duties, until at last he came to the full conception of the grand and sacred truth: how much more intrinsically honorable is the vocation of the teacher, who saves from crime and wrong, than that of the magistrate, who waits till they are committed and then avenges them.

"He immediately resigned his office of judge, with its life tenure and salary; traveled to Switzerland, where he placed himself under the care of Pestalozzi; and after availing himself for three years of the instruction of that celebrated teacher, he returned to take charge of an Orphan Asylum. Since that time he has devoted his whole life to the care of the neglected and destitute. He lives in a plain and inexpensive style like our well-to-do farmers and mechanics, and devotes his income to the welfare of the needy. I was told by his personal friends, that he not only deprived himself of the luxuries of life, but submitted to many privations in order to appropriate his small income to others whom he considered more needy than himself; and that his wife and family cheerfully shared in his privations for the same object. To what extent would our own community sympathize with or appreciate the act, if one of the judges of our higher courts should resign an office of honor and profit, to become the instructor of children?

"Even now, in 1843, when the once active and vigorous frame is bending beneath the weight of years, he employs himself in teaching agriculture, together with the branches commonly taught in Prussian schools, to a class of orphan boys. What warrior, who rests at last from the labors of the tented field after a victorious life; what statesman, whose name is familiar in all the courts of the civilized world; what orator, who attracts toward himself tides of men wherever he may move in his splendid course — what one of all these would not, at the sunset of life, exchange his fame and his clustering honors for that precious and abounding treasury of holy and beneficent deeds, the remembrance of which this good old man is about to carry into the other world? Do we not need a new spirit in our community, and especially in our schools, which shall display only objects of virtuous ambition before the eyes of our emulous youth; and teach them, that no height of official station nor splendor of professional renown can equal, in the eye of Heaven and of all good men, the true glory of a life consecrated to the welfare of mankind?"

A work upon the present condition of the schools of Prussia by Dr. Harnish mentions the visits of Victor Cousin, Kay, Shuttleworth,

Horace Mann, and Professors Bache and Stowe, as indicating a new era in the history of civilization. These men, representatives of the most enlightened nations of the world, unanimously report that in Germany they found a system of schools most worthy of imitation; and a large share of this excellence they attribute to the impulse given them by the principles of Pestalozzi.

A question of great interest, and now often asked, is, "How far do the German schools deserve the name Pestalozzian?" A brief survey of the field will afford a sufficient answer. In the Elementary and Normal Schools the methods of Pestalozzi are generally adopted, though they have undergone various modifications to suit the spirit of the times and the advancing intelligence of the age. The Universities, Military Schools, and Gymnasiums have felt the impulse of the great reform principally in the superior teachers which have since been employed.

It matters little whether the name Pestalozzian is still used or has been merged into one of wider application, adapted to the requirements of the age: the principles remain the same, and to these principles the German schools of to-day owe a large share of their reputation and excellence.

The centennial anniversary of the birthday of Pestalozzi was celebrated throughout Germany and Switzerland on the 12th of January, 1846. Thousands of teachers assembled at various educational centers to listen to the story of the great reformer from the lips of his pupils and friends, who were then the honored and acknowledged leaders of educational movements. In many places the schools were closed, and the bells rung as in commemoration of some event of national importance, and, at the same time, very dear to the hearts of the people.

The spontaneous gatherings of teachers and friends of education, so universal throughout the land, was a higher testimony of the estimation in which he was held than even the eulogies so lavishly bestowed by his friends. A remarkable feature of the day was the endeavor to raise a large sum by subscription as a memorial fund — not for the purpose of erecting a monument of stone or brass, but for founding asylums for orphans and friendless children. In several places this philanthropic scheme was carried into successful execution, showing that the spirit which animated Pestalozzi in his lonely struggles with poverty at Neuhof was still vital in the hearts of his disciples and successors.

To those who object to these methods on account of their source,

we recommend the following extract from the report of Horace Mann: "If the Prussian school-master has better methods of teaching Reading, Writing, Grammar, and Arithmetic, so that in half the time he produces greater and better results, surely we may adopt his modes of teaching these elements, without adopting his notion of passive obedience to government. By the ordinance of nature, the human faculties are substantially the same all over the world; and hence, the best means for their development and growth in one place must be substantially the best for their development and growth elsewhere. If a moral power over the affections and understandings of the people may be turned to evil, may it not also be employed for the highest good? *A generous and impartial mind does not ask whence a thing comes, but what it is.* Those who, at the present day, would reject an improvement because of the place of its origin, belong to the same school of bigotry with those who inquired if any good could come out of Nazareth; and what infinite blessings would the world have lost had that party been punished by success."

CHAPTER III.

FRANCE, SPAIN, AND RUSSIA.

IT may be true, indeed, that a natural method of instruction is not limited to any climate, nationality, creed, or language, and that human nature is essentially the same every-where, and follows the same laws of development; yet it is equally true that these conditions may greatly accelerate or retard the full appreciation and adoption of the true method. It is obvious that Pestalozzi and his principal associates had a much greater personal influence in Switzerland and Germany than elsewhere. They were all Swiss by birth, inheriting the peculiarities of that nation; and since all spoke the German language, their ideas spread rapidly wherever that language was spoken. The system, whose seeds were the fruits of German culture, took deep root in German soil, and grew to fair proportions.

In France, however, the conditions were quite different. Another language was spoken, and, at the time when Pestalozzi was developing his system, the military spirit so overshadowed every other interest that there was little opportunity for the spread of ideas which had for their object "peace and good-will to all men." The despotism, which claimed and enforced the right to control the actions of the people in all particulars, produced a general apathy in regard to matters of education. When the reäction took place, and France, exhausted and nearly impoverished by war, commenced anew a career of peace, her primary schools, unfortunately, were placed under ecclesiastical control, and did not attain a high reputation, or exert a healthful influence upon the character of the people. The warfare between freedom and ecclesiasticism, in regard to the control and management of the schools, is still going on; but there are signs that regenerated France will burst the fetters which have so long bound her hand and foot, and will enter a new career of progress, in which education, based upon the laws of human development, shall be universal and free.

If a history of science should be written, France would have a

noble record, since in many of its departments she has led the world; and it is only since the commencement of the present century that in her primary instruction she has fallen behind her great rival, Germany. In this work, however, we have only to show how far the ideas of Pestalozzi penetrated this country, and what was their effect upon the schools.

His work was entirely neglected by the Government, but received some attention from private individuals in that country. General Julien, a companion of Bonaparte in the campaign of Egypt, came to Yverdon, and studied the methods practiced there. After a full investigation, he gave the results to the French public in two commendatory reports entitled *Esprit de la Methode d'Education de Pestalozzi*, and *Précis de l'Institut d'Yverdon en Suisse*. Through the influence of these reports, thirty pupils went from France to Yverdon. Whether the establishment of the first French Normal School at Strasburg, in 1810, was a result of this action, we are unable to tell. We know, however, that the idea of training teachers for their vocation, which was so ardently entertained by Pestalozzi, has been made a part of the educational system of France, through the influence of Victor Cousin and M. Guizot, both eminent scholars and statesmen.

Neither the Napoleonic code for the schools, with its centralizing tendencies, nor the reäctionary doings of the Bourbons, who came after, had, in any way, been successful in elevating the moral and intellectual standard of schools and of their teachers. After the despotism of Charles X. was ended, in 1830, a more intelligent spirit was manifested in regard to matters of education, and Victor Cousin was appointed Minister of Public Instruction. He first made himself acquainted with the best school systems of Europe, giving an extensive examination to the schools of Prussia; while his colleague, M. Cuvier, visited those of Holland, most of which had been organized substantially upon Pestalozzian principles.

Cousin's report abounds in important and practical suggestions. He found the schools of Germany so superior to those of France, that he recommended a reconstruction on German models. Thus we see that France, thirty years after rejecting the principles offered by her nearest neighbor, Switzerland, was obliged to obtain the same at second hand, through Germany.

The close of this report seems like an apology for studying the school system of a rival nation: "I have now arrived at the termination of this long report. May it be of use to you in the important work which now engages your attention. My illus-

trious colleague, M. Cuvier, has already presented to France the plan of primary instruction in Holland. The experience of Germany, and particularly of Prussia, ought not to be lost upon us. National rivalries or antipathies would here be completely out of place. The true greatness of a people does not consist in borrowing nothing from others; but in borrowing from all whatever is good, and in perfecting whatever it appropriates. I am as great an enemy as any one to artificial imitations; but it is mere pusillanimity to reject a thing for no other reason than that it has been thought good by others. With the promptitude and justness of the French mind, and the indestructible unity of our national character, we may assimilate all that is good in other countries without fear of ceasing to be ourselves. Placed in the center of Europe, possessing every variety of climate, bordering on civilized nations, and holding perpetual intercourse with them, France is essentially cosmopolitan; and this is the main source of her great influence. Besides, civilized Europe now forms one great family. We constantly imitate England in all that concerns outward life, the mechanical arts, and physical refinements. Why, then, should we blush to borrow something from kind, honest, pious, learned Germany in what regards inward life and the nurture of the soul?"

The just and intelligent system advocated by Cousin was only partly carried into execution; and primary education in France never received as much attention as in Germany.

Cousin's great successor, Guizot, endeavored to perfect the system which was so ably commenced. In one of his addresses to the school directors of France, we find the following passage, which not only contains excellent advice, but breathes the very spirit which animated Pestalozzi:

"It can not be too often repeated, that it is the master who makes the school; and, indeed, what a well assorted union of qualities is required to constitute a good school-master! He ought to know much more than he is called upon to teach, that he may teach with intelligence and with taste. Though he lives in a humble sphere, he should have a noble and devoted mind, that he may preserve a dignity of sentiment and deportment, without which, he will never obtain the respect and confidence of patrons and pupils. He should possess a rare mixture of gentleness and firmness; for, inferior though he be in station to many individuals in the community, he ought to be the obsequious servant of none. He should be a man, not ignorant of his rights, but thinking much more of his duties, showing all a good example, and serving all as counselor — a man not given to

change his condition, but satisfied with his situation because it gives him power to do good. To educate teachers to such a model is a difficult task, and yet we must succeed in it if we would do any thing for elementary instruction."

It would scarcely be necessary to mention Spain in connection with the spread of the new educational ideas, were it not for the fact that, in 1806, the Institution at Yverdon received a number of pupils from Spain, who were sent thither by the Government through the instigation of the King, and by the influence of his all-powerful favorite, Godoy, Prince of Peace. The English and Spanish historians have represented this latter personage as devoid of virtue and intelligence, and as the embodiment of wickedness and hypocrisy. That he was hated by the priests and common people, on account of his favoring the French cause, is beyond all doubt; and that, by his lively interest in education, he rendered himself still more obnoxious to the Jesuits is very probable. The following letters, written to Pestalozzi, show that he favored an educational reform as a remedy for the evils, ignorance, and superstition, with which this unhappy country was afflicted:

"MADRID, 28*th July*, 1807.

"I have received with much pleasure your letter of the first of this month; and its perusal has produced in me the same sentiments which the name of the benevolent Pestalozzi and his beloved cause have always excited. Childhood has always inspired me with interest and tenderness, and this sentiment has contributed to sweeten my troubles and to relieve my cares; but the Pestalozzian childhood has given me moments of joy and has excited in me feelings of admiration that can not be better expressed than by what I have done in favor of the method. I have always contemplated with lively pleasure the children who have been educated according to this system, and have received with emotion the expressions of gratitude from their parents and themselves. I have presented to His Majesty three young Pestalozzians, who have given incontestable proofs of their astonishing progress and of the excellence of the new method. Your arithmetical tables are already an ornament in the cabinet of the Prince Royal, who is being educated according to the philosophic, solid, and sublime principles of the Regenerator of childhood. Notwithstanding all I have done in favor of the new method and for the renown of its respected founder, my heart is not yet satisfied; and I am looking out for a fresh opportunity to show my esteem and constancy in their behalf. The Pestalozzian Royal Military School

has had its detractors, as is the case with all new and useful establishments — for the number of the ignorant is always greater than the number of the wise; but they have not dared to raise their heads, for they have not found any cause for which to attack the new system, and nobody has appeared on the arena to combat it publicly. The Commissioners of Inspection have made their last report. It is impartial, and worthy of the illustrious members who composed it, and also of the glory of Pestalozzi. This benefactor of the human race will have the consolation of knowing that Spain renders justice to his true merits, and that the Prince of Peace loves him, and shall do so all his life, as long as he can appreciate his virtues and the fine and perfect fruit of his meditations.

"*Signed,* THE PRINCE OF PEACE."

"ARANJUEZ, *February*, 1808.

. . . . . .

"Statesmen, in their public life, are often obliged to act contrary to their real convictions. This has been verified in the abolition of the Pestalozzian Royal Military School. The ingratitude of some, the fanaticism and superstition of others, and the ignorance of many have attributed to the Institution dangerous qualities which never existed. Its abolition, therefore, became a matter of absolute necessity. Nevertheless, being myself convinced of the excellence of the method, and in order to show to the philanthropist Pestalozzi, and to all Europe, that I shall never be forced to act inconsistently, I intend to take twelve orphan boys under my immediate protection, who shall continue to be educated in these principles, and whose career and support shall be my care. This news and the result of the last examination may, perhaps, tend to console your benevolent heart.

"THE PRINCE OF PEACE."

By the contents of these two letters, we are enabled to form a faint picture of the unhappy condition of Spain at that time, and of the powerlessness of its rulers. A month after the date of the last letter, the palace of the Prince of Peace was sacked and plundered, while he barely escaped the fury of the exasperated mob. The premature efforts in behalf of education were all rendered abortive by the wars that for years desolated that unhappy land. When peace was at length restored, by the aid of the British arms, education was surrendered to the Jesuits and ecclesiastics; and the nation so far relapsed into barbarism that, up to a very recent period, not

one-tenth of the inhabitants could read or write. The late revolutions, however, have opened for her a new career, and education emancipated is again reviving.

We can not, with certainty, state how far the Pestalozzian principles have obtained a foot-hold in Russia. In a former chapter, we have given an account of the personal interview which took place between the Emperor Alexander and Pestalozzi, and of the honors which the latter received from his imperial friend. We may here add that Alexander's name heads the subscription to Pestalozzi's collected works with 5000 rubles, followed by that of the king of Prussia with 400 thalers, the king of Bavaria with 700 gulden, the kings of Holland, Würtemberg, and thirty-four other royal and princely personages, for various amounts.

The Emperor obtained from Pestalozzi a preceptor for the imperial princes, and gave his powerful patronage to Von Muralt, a former assistant of Pestalozzi, who had established a private seminary at St. Petersburg for the education of the higher classes. Blochmann calls Muralt one of the most influential teachers and advisers of Pestalozzi, and speaks of him as follows: "He was born of a patrician family at Zurich, and had already risen to a considerable degree of scientific eminence before entering Pestalozzi's school at Burgdorf. Having been in Paris for a long time, he was able to give instruction in two languages. He was a strict disciplinarian, decided and dignified; yet cordial and sympathizing."

Such a man was well adapted for the position which he held at St. Petersburg; and, since his influence was exercised near the center of power, it has probably been felt wherever questions have arisen concerning the physical, mental, or moral well being of the people.

CHAPTER IV.

ENGLAND.

THE circumstances attending the introduction and spread of the Pestalozzian principles in England can not be fully understood without a brief review of the condition of education in that country, and of the efforts which had already been made to produce a reform.

One of the first conditions of the healthful development of a natural system of schools is, that it shall be kept free from the control and antagonisms of sect and caste. An examination of the political and social condition of England, at any time during the last century, will show that this has been wanting. Although the material welfare and commercial prosperity of the country have been constantly advancing, it is a fact too obvious to be denied, that national schools, the advantages of which may be enjoyed by the whole people, have never had an existence.

The chartered Colleges, Universities, and Grammar Schools — legacies of the mediæval ages, and accessible only to the privileged few — lingered in the rear of civilization. The village and parochial schools, dependent for support upon the lord of the manor, or under the superintendence of the clergy, were entirely inadequate to meet the requirements of education. The teachers, poorly qualified and poorly paid, had neither disposition nor ability to raise their standard. In the cities and manufacturing centers thousands of children grew up in utter ignorance, the ever-living fountain in which the great streams of pauperism and crime have their source. With society rent by contending and antagonistic sects, and separated into castes by customs almost as inexorable as those prevalent among the Hindoos, there could be no concert of action, no general system of schools that could reach these unfortunate classes. Public and private charity, strained to the utmost, entirely failed to meet the emergency; and history was obliged to record, that in the most prosperous and wealthy nation of the world, where the arts and sciences and advanced civilization have reached the highest state of perfection, one-half the peo-

ple could neither read nor write, and were as uncultivated as if they belonged to one of the barbarous races of the world.

To remedy these evils, and to afford, at least, a modicum of instruction to the teeming thousands of the manufacturing cities, the monitorial system was devised by Bell and Lancaster. This system required the older pupils to hear the recitations of the younger ones. These pupil teachers were termed monitors. This was a poor device at best, as the instruction was necessarily confined to the mere recitation of words learned from a text-book, without thought and without explanation. It was, however, much better than nothing, and, as it partially met an imperative human need, it spread rapidly and became exceedingly popular.

The work of Bell resulted in the establishment of the British and Foreign School Society in 1805; and that of Lancaster, in the formation of the National Society in 1811. Both these societies had their central establishments in London; and to both, Normal Schools, for training teachers, were afterward attached.

The principles of teaching, as pursued by these two societies, were essentially the same: they only differed in the matter of religious instruction. The former, under the control of the dissenters, theoretically founded their instructions upon the Bible, but read the word without note or comment; while the latter, under the control of the established church, required special instruction in the articles and formulas of the creed.

It need scarcely be stated, that these were mostly charity schools. Their supporters never contemplated the establishment of a system that should meet the requirements and supply the demands of all classes.

How much this system fell short of accomplishing even the limited work which it attempted, may be gathered from the report of the Commissioners of the Poor, in 1840. This report states that 64,570 children, under sixteen years of age, were found in the poor-houses of England, none of whom received instruction of any kind.

In 1835, Lord Brougham brought the subject of national education before the House of Lords by moving a series of resolutions, which, among other things, advised the encouragement of infant schools, the establishment of others where good teachers might be trained, and also suggested the appointment of a Board of Commissioners to superintend these various institutions. No action, however, was taken on these resolutions. In 1836 and 1837, this indefatigable champion in the cause of humanity and civilization again brought forward his resolutions, with additional ones, providing for the ap-

pointment of local school committees in corporate towns, for their election in agricultural districts, and for the imposition of taxes for the support of schools.

The only one of these objects realized in 1839, was a Government grant, to be divided among such Normal and other schools as would place themselves under the supervision of the inspectors appointed by the Government. The other objects contemplated by this bill, the support of the schools by taxes, and the election of local boards of control, were not made a portion of the educational system until 1870. In the first election under this law, several of the largest constituencies of England took a step far in advance of any other portion of the world, by the election of women to these school boards.

In the midst of the discouragements and difficulties which the friends of education had to encounter nearly forty years ago, they were cheered and comforted by the manly and prophetic utterances of Lord Brougham, from which we make the following extracts: "For the first time we have had the attention of Parliament fully directed to the subject of education, attracted, no doubt, by other motives than by real zeal for popular improvement. . . . . It is thus that the wisdom of an overruling Providence, bringing general good out of partial evil, orders that some superficial irritation, some flying ache, shall excite our attention to the deep-seated mischief that is preying upon our vitals, shall lead us to probe its hidden source and enable us to apply the needful remedy, long after the superficial feeling that first gave the warning has passed away and been forgotton. The ignorance of the people, the origin of all the worst ills that prey upon our social system, has become at length the object of legislative regard; and I defy the constituted authorities of this free country to delay much longer in applying the appropriate remedy to a disease as easily cured as it is fatal when neglected. . . . . .

"It is certain, as things now stand, that the two great parties, into which the community is divided upon this mighty question, are resolved that we shall have no system of education at all; no national plan for training teachers, so as to make the schools which stud the country deserve the name they bear; no national plan for training young children to virtuous habits, and thereby rooting out crimes from the land. This interdict, under which both parties join in laying their country, is, by each, pronounced to be necessary for the sacred interests of religion. O Religion! O Gracious God! Was ever the name of thy holy ordinances so impiously profaned! Was ever before thy best gift to man, his reason, so bewildered by

blind bigotry, or savage intolerance, or wild fanaticism; — bewildered so as to curse the very light thou hast caused to shine before his steps; — bewildered so as not to perceive that any and every religion must flourish best in the tutored mind, and that by whomsoever instructed in secular things, thy word can be better sown in a soil prepared, than in one abandoned through neglect to the execrable influence of the evil spirit? . . . . . .

"I know that nothing like a provision has been made for infant training — by far the most essential branch of tuition — to provide which is the duty of our rulers above every other duty imperative upon them, and which, if they discharge not, they forfeit their title to rule. But, if they have not discharged that duty, if they have planted no schools where the habits of virtues may be inculcated, stretched forth no hand to extirpate the germs of vice, they have kept open other schools, where vice is taught with never-failing success. The infant school, which a paternal government would have cherished, languishes; but Newgate flourishes."

In response to this demand for the establishment of infant schools, many systems were advocated by the various friends of education; but those which attained the highest success were the ones established by the disciples of Pestalozzi. Without wishing to underrate the labors of others, we would state, that the work actually accomplished was chiefly due to the indefatigable labors of Dr. Mayo, who had spent considerable time at Yverdon, and enjoyed the personal friendship of Pestalozzi and his associates. He was at the head of a large and flourishing school for boys at Cheam, near London, which was patronized chiefly by the higher classes. The wide popularity which his school attained was owing, in part, to his own excellent management; and, in part, to the superior teaching in the mathematical department, of Professor Reiner, a pupil of Pestalozzi.

In general attainments and classic learning, Dr. Mayo ranked as peer to the first scholars in the land; and his connection with the Universities, and his wide reputation as a man of letters, gave him ample opportunity to secure desirable positions in the higher paths of science and literature.

He found, however, a more congenial occupation in the field of education; and devoted his time and energies to the task of benefiting childhood, and of elevating the public schools of his country. His earliest appeals in favor of a system of infant schools are recorded in a speech delivered before the Royal Institute, in 1826. The sentiments contained in this address, and his subsequent acts, show that he had the same philanthropic spirit and self-devotion in

the cause of humanity that characterized the original founders of the school reform.

Although, in order to meet the requirements of the English curriculum of fashionable learning, much of the time of his school was devoted to the classics, Dr. Mayo was constantly endeavoring to supplement this instruction with that real knowledge, which — as he had learned from the precepts and practices of Pestalozzi — is necessary to the full and harmonious development of all the powers of the mind. He gave especial attention to his younger pupils, laying a broad foundation for future development. In pursuing his object, he displayed, in an eminent degree, the combined characteristics of an original thinker and a practical worker. Not satisfied with the mere enunciation of high sounding and plausible theories, he submitted every plan and method to the ordeal of experiment, and gave to the public only such as had stood the test of the most critical analysis.

In this work he was ably assisted by his sister, Miss Elizabeth Mayo, who planned and published a systematic series of Object Lessons. The following narrative from the pen of Dr. Mayo is particularly valuable, since it shows the superiority of a person who lays hold of the central principles of a great movement, over one who merely copies the mechanical portions, preserving the form but losing the indwelling spirit:

"Pestalozzi was peculiarly solicitous that the idea of his method of education should not be confounded with the form it might assume. He felt, and strongly too, the value, the power, and the truth of that idea; and highly as he was disposed to appreciate the labors of his disciples in their practical application to the work of education, he saw that they were, at best, superficial and incomplete,— embodyings of the grand and profound conceptions in which he might be said, intellectually, to live, move, and have his being. . . .

"Profoundly convinced of the truth of Pestalozzi's views, and warned against his errors by long actual observation of the consequences, the writer of these remarks determined to attempt the introduction of the method into England, religiously preserving the idea, but adapting the form to the circumstances in which he might be placed. He considered that the most effectual mode of accomplishing this end was to devote himself to the formation of a school, in which the arrangement and practical application of those principles might be made. To exhibit the system in operation; to elaborate a course of instruction by means of experiments continually repeated; and, above all, to prepare materials for an appeal to actual results, seemed to him a far more useful and effectual,

though less rapid and brilliant process, than that of dragging it before reluctant audiences at public meetings, or of advancing its merits in the periodical publications of the day. He was content that it should be buried in oblivion for awhile, assured, that, if it really possessed the life of truth, it would, in due time, spring up with renewed vigor. That time seems to have arrived. Attention to the subject is renewed. Schools, professing to be conducted on Pestalozzian principles, are increasing in number; and publications issue from the press, which point out with more or less success, the manner of applying them to different branches of instruction. They are the result of many years of experience, the corrected and re-corrected editions of lessons actually given by different individuals. They may want some of that ideal beauty discernible in works produced in the closet by ingenious imagination; but they possess, on the other hand, the solid advantage of ascertained practicability and demonstrated usefulness.

"It has been thought desirable to commence the series with a course of Lessons on Objects. It is a field hitherto little, if at all, cultivated. The distinguishing principles of the Pestalozzian system are strikingly exemplified in it. The instruction given in infant schools would be improved by the introduction of a similar plan, and the early education of the nursery would receive a new and interesting feature.

"This mode of instruction was suggested to Pestalozzi by the peculiar circumstances in which he was placed at Stanz. The brutalized state into which the poor children confided to his care had fallen rendered it absolutely necessary to find some new mode of interesting their minds and calling out their dormant faculties. Nature was the only book with which they were conversant, and their first lessons were consequently drawn from its pages. Experience and judgment retained what necessity first imposed. The subjects ordinarily presented to the youthful mind appeared too remote from that knowledge which the child acquires without regular instruction; and, generally, they were taught in too abstract a manner. It was proposed to bring education more in contact with the child's own experience and observation, and to find in him the first link in the chain of his instruction.

"The plan of teaching by objects was adopted, yet many inconveniences resulted from the arrangement. The subjects which the room itself, the building, the premises, presented were soon exhausted, or thought to be so; the pupils were then taken into the fields, but the weather was an occasional hinderance; the variety of objects pre-

sented out-of-doors distracted the attention of the pupils, and, though much interest was at first excited, still, as there was no sensible progress, no perceivable end, it diminished rather than increased in force. It was thought, too, that the exercises, so miscellaneous in character, so devoid of systematic arrangement, were essentially defective as a means of intellectual development. Upon these grounds the miscellaneous Object Lessons were abandoned, and the master (Krüsi) who had conducted the class, substituted a course on the parts and functions of the human frame. These are contained in the 'Manual for Mothers,' a work presenting valuable hints for early education, mixed with much that is insufferably tedious. At the period when the writer of these observations was in the Institution at Yverdon, instruction on objects had fallen into disuse; but, having heard this history from the teacher who had formerly given it, he felt strongly convinced that a mode might be adopted by which its advantages would be secured, and its contingent inconveniences avoided. Having communicated this impression to his sister, Miss Mayo, with a general notion of the plan, he has left the execution of the details to her; and the result of her labor is the exercises now for the first time presented to the public. . . . . .

"As they are intended to be preparatory to instruction in Natural History, they gradually assume a more scientific character, and thus a feeling of progress is sustained in the pupil's mind. It has been found, indeed, by long experience, that no lessons produce more continued interest, or more enlarge the minds of children, than those on objects."

The "Lessons on Objects" were published in 1830, and were soon followed by "Lessons on Number and Form," prepared by Professor Reiner. About this time Mr. Greaves, an enthusiastic friend and admirer of Pestalozzi, and Dr. Biber, a learned German, who published a life of Pestalozzi in English, called the attention of the British public to the needed reform in education generally, and to the importance of the establishment of infant schools in particular.

The result of these exertions was the formation of the Home and Colonial Society in 1836. A building was selected in Gray's Inn Road, and a school opened for the training of children. The necessity of a Normal department was soon felt, since the school was expected to be a nursery of other schools of the same kind. Through the indefatigable exertions of its leading manager, Mr. Reynolds, a gentleman of noble impulses and considerable wealth, the establishment of the Normal department was secured, and the sphere of the usefulness of the society was enlarged.

The wide celebrity of this Training School, however, is mainly due to its vigorous adherence to the rational system of education, which is a direct outgrowth of the principles of Pestalozzi. Its religious foundation is sufficiently broad to embrace all the distinctive evangelical sects, and it is as free from the influence of caste as it is possible to be in the present condition of English government and society.

For its free spirit, and the reputation it has obtained in consequence, the Institution is largely indebted to Dr. Mayo and his sister. Their writings had attracted the attention of Mr. Reynolds, and profoundly impressed him with the importance of placing his school upon a basis which should secure to it the aid of enlightened and noble minds. This basis he found in what Dr. Mayo calls, when referring to the work of Pestalozzi, "the application of Christianity to the business of education." Miss Mayo, who soon afterward moved into the neighborhood of London, gave to the school her valuable assistance, until her death.

In consequence of the new and superior methods pursued, the Institution, from time to time, secured the coöperation of many efficient educators, prominent among whom may be mentioned Mr. Robert Dunning, of Scotland. He came from a country where the parochial school system dates back to the time of the discovery of America, and where the Protestant element was so powerful as to scarcely allow one of its citizens to grow up without being able to read the Bible. The development of the Scotch school of philosophy, with its sharp analysis of the powers of the mind, had also given education an impulse in that country even before the agitation for reform commenced in England. The system of Mr. Stowe had the merit of approximating the truth, but it lacked the true spirit of development. Mr. Dunning, however, was not content with this half-way work. His clear and discriminating mind soon saw that the basis of education must rest upon the development of the perceptive faculties, by appealing directly to the objects themselves, rather than by obtaining the same result through the circuitous path of the imagination. Thus, in hearty sympathy with the general spirit of the Institution, Mr. Dunning was appointed to superintend its methods, and arrange courses of instruction. He performed this service with great intelligence and ability.

Mr. Coghlan, a native of Ireland, and to some extent a pupil of the school, did important and valuable service in skillfully carrying out the methods of instruction in the junior practicing school, and in preparing exercises for some of the higher departments.

Prof. Reiner, the teacher of Mathematics, was connected with the school at Yverdon, until it was given up in 1826. He was afterward associated with Dr. Mayo, and upon the death of the latter, he moved to London and was employed in the Home and Colonial School, where he rendered most excellent service in his favorite branch of instruction. He also taught the children of Queen Victoria.

We should also mention here the services of Mr. Tegetmeier, in the branches of Natural Science, and of the Misses Sunter, Tucker, and Jones in the practicing and training departments. The latter we shall meet again in our notice of education in America.

The author may be excused for mentioning his own connection with this school. For five years his services were employed in developing exercises in various departments, among which was Inventive Drawing, already mentioned in a previous chapter.

Among the agencies which have given this school just celebrity for training teachers, is its practicing school, where the pupils are obliged to apply the principles in which they have been instructed.

The influence of this school upon education in England can scarcely be overstated. It has sent out more than four thousand well trained teachers to take their places in the elementary schools. Above all, it has steadily inculcated the true philosophic principles of education, which sooner or later must permeate the whole social system of the country.

It is but just to mention the Training School at Battersea, near London. This school was established under the auspices, and, in part, by the funds of Messrs. Tuffnel and Shuttleworth, two gentlemen who had previously traveled through nearly every country in Europe, in order to make themselves acquainted with the best systems of instruction.

They seem to have been most attracted by the labors of Fellenberg and Wehrli, at Hofwyl, in Switzerland, where the methods of Pestalozzi were applied to agricultural and industrial training; and the school which they established was founded upon a similar basis. This school has also accomplished an excellent work: directly, by giving a scientific and practical education to its pupils; and indirectly, by extending a knowledge of the true processes of instruction to all parts of the country through its pupils and graduates.

CHAPTER V.

UNITED STATES.

THE development of the political and social institutions of this country has been the result of such diverse and often antagonistic forces, and has proceeded so rapidly, that, at the present time, it is scarcely possible to form a just estimate of it in all its varied relations. The field of survey is so vast, and the progressive tendencies so universal, that individual and particular movements are merged and lost in the majestic march of the nation.

In a general review of the progress of education in this country, we meet with the same difficulties. The movements have apparently been so spontaneous and general that the schools seem rather a natural growth, than the result of deliberate action. In the North, education for all was recognized as a fundamental principle from the very first settlement of the country. This sentiment, broadening and deepening in its course, kept pace with the tide of civilization advancing toward the West, until now it is recognized as an integrant part of the political and social fabric of American institutions. As interpreted in this country, education for all, means education that is practically free, without restrictions for class, caste, sex, or creed. It means also, that while all shall have equal advantages, those advantages shall be shared together in the same schools; and although restrictions have been imposed, from time to time, they have usually been both local and temporary in their character.

For the realization of this grand idea of education, the American people have always made sacrifices that have excited the admiration of the world. Legislatures and individuals have all brought their most acceptable offerings to the great altar of human intelligence. The methods have apparently not kept pace with the spread of education. The fathers of the country adopted the best system known in their time, and brought it within the reach of all; but in the hurry and excitement of material advancement, the old system became crystallized and rigid, and for a long time little or no thought was given to improved methods.

The work before us is, not to trace the history of education in this country; but, rather, to note to what extent, and by whom the improved method as advocated by Pestalozzi has been introduced, what has been its effect upon education generally, and what are the obstacles in the way of its complete and general adoption.

As preliminary to this work, we would call attention to the general progress of education; and to the successive phases which it must assume in the evolution of society, before the introduction of new methods is possible, and when their application becomes a matter of necessity.

The first stage of progress is the awakening of the nation to the consciousness that the elements of science must be acquired in order to enable the individual to escape from the trammels of superstition and ignorance. Europe entered this phase of education at the commencement of the Reformation; and with it America commenced her career.

From the first stage there gradually develops an appreciation of the needs of humanity. This leads to the second stage, in which the schools, mistaking the shadow for the substance, draw their inspiration mainly from the classic sources of by-gone times. The memory is cultivated at the expense of the higher faculties of the mind; and the spirit of culture is lost in anxious efforts to preserve the form. This phase of education amuses the people with the semblance of learning, while it retards and discourages all efforts at original thought.

The third stage is really a continuation of the second, though apparently antagonistic to it. It comes in an era when physical wealth and prosperity have advanced farther than mental culture; and when there is a general desire to obtain the results of learning without submitting to the conditions through which alone learning can be obtained. Knowledge is regarded as something outside of man and wholly foreign to his nature, rather than something which should enter into the very texture of his being. Science, being of use, at least its terms should be known. The memorizing of scientific statements is, therefore, considered as equivalent to the acquisition of facts; and the pupils who are stuffed with these mere symbols of knowledge are often regarded as prodigies of learning. At school exhibitions parents and school officers are struck with wonder at the glibness of the recitations of the pupils, and are as satisfied with these baubles of science as the savage is with his bright buttons and glass beads.

Education at this time is full of fallacious promises, in which the

fruit is to come before the blossom, and the full harvest before the seed has been sown; it is full of professions which can never be realized, because they are contrary to the eternal laws of God.

The schools of the United States seem still to be largely controlled by the ideas that characterize this era. They have, it is true, gone one step beyond the old system of memorizing merely classical subjects; and have, to a considerable extent, recognized the importance of science in all its relations.

In the fourth era of educational progress, philosophy which has been developed in other pursuits is directed toward methods and systems. At this time people begin to discover that true education, like true science and philosophy, must every-where be in harmony with nature, and proceed in accordance with natural laws. They see that intelligence must take the place of routine, and that education must express an inward condition rather than an outward object. At this period the idea begins to dawn that school life should be a vital part of common life; and that school exercises should all be founded upon the previous experiences of the pupils, and should proceed step by step to enlarge these experiences and to unfold the mental powers. There arises, also, a perception that the true standard of excellence, in any process of instruction, is its capability of generally interesting pupils, and of inciting them to originality and independence of thought. The question is not, how much does this pupil know upon this or that topic; but, rather, how well is he prepared to grasp any subject and treat it with intelligence?

This last era is yet to be fully realized; but is one, if we mistake not the signs of the times, upon which the American schools are rapidly entering. In this era the principles of Pestalozzi are imperatively demanded, and are necessary to the next steps of progress.

For many years isolated ideas of unmistakable Pestalozzian origin have been presented to the American public by different educators. In 1823, Warren Colburn made the first assault upon the old system by publishing his "Intellectual Arithmetic," a work which has had an immense influence in changing, and, indeed, in revolutionizing teaching in that branch of instruction. The origin of the plan upon which the book is constructed is seen in the principle of gradual and systematic development, which is its characteristic feature; and in the fact that the Pestalozzian table of units as prepared by Krüsi was appended to its first edition.

The veteran educator and reformer, Samuel J. May, of Syracuse, in an address before the Normal School at Bridgewater, Massachusetts, used the following language concerning Mr. Colburn's work

and the reforms that followed: "This little work gave not so much the theory, as an example of what a school-book ought to be; and throughout our schools it has changed not only the method of teaching the science of which it treats, but the true method of teaching the elements of all other sciences."

It seemed as if from that date, 1823, the demand for improved methods of education became more urgent. Some men went like missionaries from place to place, preaching a new educational creed, in which not words alone, but their essence and spirit, as embodied in facts, were to become the saving agency from ignorance and pedantry. Others wrote publications to the same effect; and others, again, worked by practice and example in their respective spheres.

The Journal of Education, commenced by Professor Wm. Russell in 1826, and published by him for several years, did good work. The publication of Mrs. Austin's translation of Cousin's "Report of the State of Public Instruction in Prussia;" and the accounts which were brought by intelligent travelers from other European States, made known the mortifying fact, that, during the preceding century, very much more had been done to give the people of the monarchical governments a thorough knowledge of the elements of literature and science, than had been done by the freest and most intelligent States of this Republic.

The Rev. Charles Brooks and others went about the country lecturing upon the subject, every-where telling to large audiences the story of our shameful deficiencies, describing the European seminaries, and stating that no one there was permitted to be a teacher, who had not been prepared for the work. Upon Seminaries and Normal Schools, the thoughts of the wisest friends of education in our country now concentrated.

Among those who, at this time, were quietly engaged in carrying the principles of Pestalozzi into practical execution, were two remarkable men, brothers, Dr. Wm. A., and Mr. A. Bronson Alcott. The latter for some time taught a private school in a retired country village, where, by following the principles of development in an original manner, he had produced results of a most remarkable and satisfactory character. Afterward he was associated with his brother in the management of a private school in Connecticut. This school was conducted on principles very far in advance of the times. From this field of labor, he received an invitation to organize an infant school in Boston, which he accepted with alacrity.

He entered upon the performance of his new duties with his whole soul, and with a sincere desire to promote the welfare of the children

committed to his care. He treated his pupils as moral, as well as intellectual, beings; and, like Pestalozzi, he was convinced that moral impressions, to be durable, must be based upon experience and upon ideas gained from real objects and actions. Proverbs, apothegms, and moral precepts, though conveyed in fine words, and repeated until indelibly impressed upon the memory, he thought could never produce genuine moral convictions. Carrying out these ideas to their logical conclusions, even in Bible lessons he listened to the simple suggestions of the pupils with respectful attention, instead of enforcing upon them the opinions of the authoritative expounders of the text. He often refused to decide between their different opinions, preferring to so lead their minds that they would see the truth rather than have it stated for them. He had no confidence in the efficacy of that system which memorizes words, that the ideas contained in them might be comprehended at some future state of development.

He was appreciated by the few, but condemned by the many. His independence of opinion estranged from him many of his original supporters; for he never stooped to flatter, nor did he ever change his course for fear of losing patronage. Like Pestalozzi, he considered the children of the poor just as worthy of his consideration as the children of the rich; and his persistent refusal to remove a colored child from his school, at a time when the slave power in America not only dominated in politics, but extended its baleful influence through every ramification of society, resulted in the withdrawal of patronage, and the breaking up of his school.

With the spirit of the old martyrs, this noble descendant of the Puritans faced poverty, obloquy, and social ostracism rather than betray humanity; and his act was one of the heroic deeds which rebuked the servility of the times and helped to rouse the nation to a sense of the terrible iniquity which was corrupting and debasing its manhood and destroying the very foundation of its existence. He most heroically verified the truth of the poet, when he says:

> "To side with truth is noble,
> When we share her wretched crust,
> Ere her cause brings fame and profit,
> And 'tis prosperous to be just."

In 1826, Hon. James C. Carter, of Massachusetts, issued a pamphlet in which he reviewed the condition of the schools of New England, and suggested measures of reform. Of this Mr. May says: "Mr. Carter descants wisely upon the inestimable influence of early

education; pays a just tribute to the wise foresight of the founders of New England in providing for the culture of all the young; and shows the deteriorating effects which flow from the institution of private Academies, of which there were none in Massachusetts until after the Revolution. He then exposes the defects in the organization of the free schools, as well as in the methods pursued in them. In conclusion, he shows that they can be made what they should be, by a careful preparation of teachers for them, and gives some excellent hints of an institution for the education of teachers. This last was the great idea of his pamphlet. It has since been expanded until it has grown into the present common school system of Massachusetts, comprising a Board of Education, a number of Normal Schools, and a body of wholesome laws for the government of schools of different grades, which are now required to be kept at the public expense in all the towns of the Commonwealth."

The labors of Horace Mann in the cause of education were of such a character as to insure to his memory the gratitude, not only of Massachusetts, which was the theater of his principal labors, but of the whole country. Like Pestalozzi, his work was characterized by a lofty and noble enthusiasm for the cause of humanity. He employed his great eloquence in defense of the right, and in opposition to all ideas and customs which tended to keep his fellow-men in physical or intellectual bondage.

We have already laid before our readers Horace Mann's notice of the career of Von Türk, in which he expresses in the most eloquent terms his appreciation of the nobleness of that spirit, which sacrificed wealth, political preferment, and social distinction for the benefit of the poor and unfortunate. Mr. Mann's own career furnishes another example of a life sacredly dedicated to the cause of truth and justice, and to the moral elevation of the people.

In 1837, Horace Mann, then a prominent lawyer, and a member of the Senate of Massachusetts, was appointed Secretary of the newly created Board of Education in that State. This post he occupied for eleven years. During that time he devoted himself with untiring energy to the labors of his office, generally working fifteen hours a day, thus depriving himself of ease, social pleasures, and recreation. This self-immolation enabled him to accomplish a vast amount of work; but it also engendered a disease, which caused him great suffering and finally shortened his life. That his course was a matter of choice, and the penalty clearly understood, may be gathered from the advice given on his dying bed to his pupils: "*Be ashamed to die unless you have won some victory for humanity.*"

The following are some of the principal measures of reform adopted during Mr. Mann's administration, and they are directly attributable to his efforts:

First. — Paid school committees were appointed in the towns to examine and employ teachers, and to superintend the schools. By this measure, a responsible head was provided for the schools in each town, and many abuses were corrected, by which the qualification of teachers and the general standard of schools were raised throughout the State.

Second. — A system of local reports from these committees to the Board of Education, was required, so that the details of the schools in every locality could be accurately known.

From these reports the comparative tables of the State Report were compiled, and a new impulse was given to the schools by exciting an emulation for an honorable position before the public.

Third. — County Conventions and Teachers' Institutes were organized, resulting in a free interchange of ideas and experiences, and creating an *esprit de corps*, which excited teachers to renewed activity, and stimulated and enlightened the communities, where they labored.

Fourth. — Normal Schools for the professional education of teachers were established.

Mr. Mann early saw, that, unless teachers had an opportunity for special preparation for their duties, the work of educational reform could not go on, because it would rest on no solid foundation. To the creation of a Normal School, therefore, he gave special attention.

At the time, there was such a general apathy in regard to the training of teachers, that it was impossible to induce the Massachusetts Legislature to make an appropriation, which, at the present time, would scarcely be considered sufficient to build a village school-house. Private generosity, however, furnished the means, which was refused by public parsimony. Mr. Dwight, a wealthy merchant of Boston, offered ten thousand dollars to the State for the establishment of a Normal School, provided the Legislature would appropriate an equal sum. This offer was accepted, and the Normal School at Lexington was opened on the 8th of July, 1838, within sight of the ground where the sturdy yeomanry of New England struck the first blow for their freedom in 1775. The first day of the session three pupils timidly made their appearance, and placed themselves under the care of the Principal, Cyrus Pierce, who afterward received from the teachers of the State the affectionate title, "Father Pierce." This opening, so apparently discouraging and inauspicious, marked the commencement of a new era. The battle for professional training had

been won. We may easily excuse Horace Mann for the expression of triumph and enthusiasm which is recorded in his diary: "Is it not glorious! I feel rather sublime! Let the stars look out for my head."

In 1843, under the auspices of the Massachusetts Board of Education, but at his own expense, Mr. Mann visited Europe, as he says, "To examine the schools, and to get such information as could be made available at home." His "Seventh Annual Report," made after his return, embodied the result of this tour. Probably no educational document in this country has ever had a greater circulation, or created so deep a sensation. Wherever Mr. Mann went, he carried with him a keen eye for what constitutes the true greatness of a people. He was not indifferent to the beauties of nature, nor to the achievements of art; but, like Pestalozzi, he never allowed the aspects of the external world to blind him to the condition of the people, and he was often pained and saddened by the contrasts presented. In England, he did not find much that could be applied in his own country. In Scotland, he was pleased with the order, zeal, and love of learning manifested in many of the schools; but he deplored the time and energy wasted upon formulas and other outgrowths of dogmatism.

In Germany, and particularly in Prussia, he seems to have discovered the true secret of success in the processes of education. He is most enthusiastic in praise of those schools which had partaken most directly of the spirit of Pestalozzi, through the teachings of his immediate friends and associates. He represents the teachers and pupils of these schools to be in perfect harmony with each other: the former, intelligent, self-reliant, and sympathetic; the latter, contented and happy under a course of training which supplied the wants of the expanding mind, and obtained obedience without recourse to force, or an appeal to mercenary motives.

The enthusiastic praise which Mr. Mann bestowed upon the German schools, and the sharp criticisms conveyed in the comparisons which he made between the methods he found in use there and those practiced in his own country, drew upon him the ire and animosity of a large number of pedagogues, whose self-importance he had so disturbed, and whose claims to be considered leaders in the educational movements of this world he had so rudely called in question. Thirty-one Boston school-masters united in the preparation of a pamphlet, the object of which was to controvert the facts and deductions of this report, and to demonstrate the superiority of the American school system over that of any of the countries of Europe. In

his reply Mr. Mann handled his adversaries "without gloves." He overwhelmed them with testimony, and deluged them with argument.

To the sneering remark, that the institutions of a free country need not be improved by any importations from the governments of the Old World, he opposed the fact, that the rod had almost fallen into disuse in some of these despotic countries, while, as yet, it sorely troubled the backs and hands of many a budding republican under the vaunted reign of self-control.

The public, which had become greatly interested in the controversy, generally accorded to Mr. Mann a complete victory; and he was never afterward troubled by open attacks from school-teachers whose self-love and zeal outran their intelligence and discretion.

Mr. Mann next advocated the grading of schools, which had now become for the first time possible by the preparation of teachers trained to their vocation. Before the close of his labors as Secretary, large numbers of these schools were in successful operation, raising the standard of education, and becoming centers for the dissemination of new ideas concerning it.

In 1849, Mr. Mann resigned his position to take his place in the National House of Representatives, to which he had been elected as successor to John Quincy Adams. After a few years' service as legislator, he accepted the Presidency of a newly-founded college at Antioch, Ohio. The extremely liberal policy upon which the Institution was founded — that of opening its doors to all without regard to race, color, denomination or sex — fully met the approbation of Mr. Mann; and he entered upon the discharge of his duties with his usual zeal and enthusiasm. But financial difficulties, arising from broken pledges, mismanagement, and a thousand petty annoyances from coarse natures that could in no way sympathize with the beneficent ideas of the great-hearted philanthropist, embittered his life and shortened his days. He died at his post, giving lessons of wisdom with his latest breath. His native State has placed his statue in bronze in the Capitol, side by side with those of her most honored statesmen. But his most fitting monument is the noble school system which he has built; and that gratitude which will increase rather than diminish as long as virtue is cherished among men.

The successors of Horace Mann, as Secretary of the Massachusetts Board of Education, were Dr. Barnas Sears, afterward President of Brown University, and Hon. George S. Boutwell, since Secretary of the United States Treasury. These men ably carried out the measures inaugurated by Horace Mann. Under their administration the influence of Normal Schools and Teachers' Institutes greatly increased,

and the instruction given in them became more systematic in its character. Graded schools were also multiplied, and the district schools of the towns were gradually consolidated, and placed under more efficient and intelligent supervision.

Among those who early became imbued with the spirit of Pestalozzi was Lowell Mason, of Boston, the eminent composer and teacher of music. Believing thoroughly in the new principles of education, he set about applying them to his own special branch of instruction with a success so marked, that the methods which he devised are now substantially adopted every-where in the country. He also devoted much time and energy to the introduction of music into the common schools; and in this he succeeded so well that it is evident, that a full realization of this idea is only a question of time, as the educational forces of the country now favor it. The manner in which he first became interested in these principles is shown by the following history — for some facts of which we are indebted to Barnard's Review: Mr. Wm. C. Woodbridge, a well-known educator, while visiting the schools of Germany became so fully convinced of the importance of singing as a branch of education, that he provided himself with the most approved text-books for school and class instruction. Among these was the treatise of M. T. Pfeiffer and H. G. Nägeli, entitled "Method of Teaching Music according to the Principles of Pestalozzi." This book and others which had been prepared with particular reference to the legitimate influence of song in moral culture and the training of the affections, Mr. Woodbridge placed in the hands of Lowell Mason, trying to induce him to make an experiment of a course of singing on the new plan. Mr. Mason, with some reluctance, consented, and was himself astonished at the result obtained. He was fully convinced of the practicability and fitness of the new method, which, while appealing to reason and common sense, deals with reality rather than with its symbols, and thus combines practice with theory.

In 1837, Mr. Mason visited Europe, chiefly for the purpose of making himself acquainted with the best methods of teaching music, although he did not neglect to bestow attention upon other branches, in order to show the universal bearing of sound principles of education. After his return from Europe, he had ample opportunities of carrying out his principles of inductive teaching, and his methods may not unjustly be mentioned as more rigidly exact and philosophical than even those adopted abroad. The suggestive views of Nägeli and Pestalozzi, Mr. Mason has carried further than any other teacher has ever done, having that simplicity and clearness which

enabled him to render the subject easy and popular, and a great zeal and perseverance, which encouraged him to stand firm against prejudice.

The Massachusetts Teachers' Institutes established by Horace Mann, presented another sphere of extensive usefulness and influence. "His long experience as a practical teacher; his rare tact in developing principles in the simplest and happiest manner; his endless variety of illustrations; his genial wit and humor; his sympathy with youth; his gentle, reformatory hints, and occasional grave reflections, gave him an indescribable power over his audience.

"Nor is his mission limited to the single department of music. His wide and comprehensive views embrace the whole field of education. Horace Mann justly remarks: 'It is well worth walking ten miles to hear a lesson of Dr. Mason; for in it, he would hear a most able exposition of the true principles of all teaching, as well as that of instruction in music.'"

In a second trip to Europe, Mr. Mason was particularly interested in the methods pursued at the Home and Colonial School, London. The lessons which he gave there excited the admiration of all who heard them. On the other hand, he had the advantage of finding a lucid and practical exposition of Pestalozzi's ideas in the writings of Miss Mayo, and in the discourses of Mr. Dunning. The lessons to which he listened were not so abstract as those frequently given by professed Pestalozzians; and the pupils were supplied with more objects of illustration, than in the schools of Germany. Mr. Mason returned with a still stronger conviction, that the experiments he had hitherto made rested on a sure foundation. Although somewhat advanced in years, he prepared a powerful lecture upon Pestalozzianism, which he delivered before the American Institute of Instruction at New Haven, Connecticut, in 1854, and afterward in many other places.

Many persons have contributed to the reform by the preparation of treatises, and by practical teaching upon specific subjects. Among these we must not forget to mention the labor and teaching of the late Professor Agassiz, whose greatness rests, not merely in the result of his many scientific discoveries, but in the success he achieved as a teacher. His main task was to inspire his pupils with a love of nature, and to show the way by which it is possible for every aspiring mind to enter her labyrinths and to collect her hidden treasures. He has given an entirely new impulse to the study of Natural History by his constant reference to the objects themselves as the only source of correct information. His reply to the pupil who asked him,

"What book shall I get for the study of the *Crustaceæ?*" shows how thoroughly he practiced the true objective system in teaching: "Get no book; go to the sea-shore; collect there all the shells and marine animals you can find; observe them minutely, so that you can describe them accurately; compare them one with another, and state definitely their points of resemblance and difference. In this way you will get a thorough knowledge of the elements of your subject, which you can get in no other way."

When the announcement of his death caused deep mourning throughout the land, and high and deserved praises fell from the lips of sympathizing friends, there was one that surpassed all others: "He was a true teacher, faithful to the end." His words of instruction, spoken near the close of his life to a congenial band of fellow-workers on Penikese Island, were gathered like a sacred behest. They are indeed worthy of one, who, although not directly a pupil of Pestalozzi, had breathed the same air on the beautiful shores of Lake Neufchâtel, and, what is more, was imbued by the same spirit — a spirit which benefits and ennobles mankind.

From these we select the following:

"My intention is not to impart information, but to throw upon you the burden of study; if I succeed in teaching you to observe, my end is attained. As to myself, I must, to all intents and purposes, be ignorant before you."

"When you have specimens (the most common are the best), try to make the pupil observe and tell the most striking features. He will thus compose a book of his own, which is much better than the compilations thrown into his hands with an array of empty names and undigested facts."

"Until you *know* an animal, or any other natural object, do not care for its name."

"Never attempt to teach what you do not know yourself and know well. It is a great mistake to suppose that any one can teach the elements of science. To have a smattering of something is one of the great fallacies of our time. A teacher ought to know some one thing well."

"The study of nature is direct intercourse with the Highest Mind. When you sit down to natural history work, it should be with the intention to give yourself up to the thought. It is unworthy an intelligent being to trifle with the works of the Creator. Even to a materialist, they are the works of the highest power. A laboratory of natural history is a sanctuary in which nothing improper should be exhibited.

"I would tolerate improprieties in a church sooner than in a scientific laboratory."

"Remember that science is the recovery of ideas that were in the Creative Mind. Love, devotion, simple humility, and a submission to nature — not an endeavor to control nature — give success to a naturalist."

Professor Arnold Guyot, the intimate friend and countryman of the great Naturalist, whose "Earth and Man," proclaims him a worthy pupil of Ritter and an original thinker, deserves mention; since in his work — presenting the earth as a growing organism in which all the parts are subservient to one great design — he has aided in making Geography a complete science, not merely a conglomerate of isolated facts.

Without undervaluing the merits of other lecturers and writers in this vast country, we may be permitted to mention some, who, although not wholly pioneers in their respective sciences, yet working together in unity of faith and purpose, and considering a knowledge of the elements of one science as a step toward the comprehension of another, did much for the cause of education. The harmony which characterized the action of the lecturers of the early Massachusetts Institutes — Louis Agassiz, and Arnold Guyot, Dr. Lowell Mason, William Russell, Alpheus Crosby, Samuel Green, Dana P. Colburn, Sanborn Tenney, and others — seemed to be a reflex of that harmony existing between the different faculties of the mind, where each derives its sustenance and vigor from the healthy coöperation of the others. The power of these men lay in their enthusiasm, in the clearness and thoroughness of their ideas, and in their skill in presenting them.

So far we have noticed only the teachers belonging to New England. It must not be supposed, however, that the reform was confined to that section of the country. A direct effort was early made to introduce these principles into Philadelphia. In an address delivered before the National Convention of Teachers in 1862, Professor N. A. Calkins gave the following account of this matter: — Maclure

"During the summer of 1805, Mr. Wm. McClure, of Philadelphia, while traveling in Switzerland, visited Pestalozzi's school, and was so much pleased with the system of teaching that he resolved to introduce it into America. Mr. Naef, then residing in Paris, was recommended to him for that purpose. Moved by the generous invitation of Mr. McClure to be his master's apostle in the New World, he would have accepted immediately, but for his ignorance of the English language. Mr. McClure allowed him, at his expense, two

Joseph Neef

years for the study of this indispensable means of communication. In 1809, Mr. Naef published a small volume in the style of an extended prospectus, describing the plans and principles of the new method of education, and inviting attention to his newly-formed private school. He labored for several years in one of the suburbs of Philadelphia; but, for some cause, probably from his inability to adapt himself to the American mind, his enterprise failed. His sentiment, expressed in a work on language, that it was his highest ambition to be an obscure, useful, country school-master, amidst a hardy, vigorous community, reflected something of the spirit which animated his ancient friend and master among the outcasts of Stanz. It was not, however, calculated to gain him many admirers or imitators on this side of the ocean. Of his fate we are unacquainted, nor do we know how far his teaching or work has influenced more practical men to bestow their mite toward methods of education more in unison with the American character and the requirements of the age."

Teachers' Institutes had their origin in New York, and in many of them much valuable instruction has, from time to time, been given. David P. Page, a Massachusetts teacher, was placed at the head of the first New York Normal School, in 1845. He possessed, in an eminent degree, the noble spirit of Pestalozzi; and, before his death, in 1848, he had introduced many improved methods of instruction, all tending in the right direction. Hon. Samuel Young, as head of the school department of the State, gave a new impulse to education by his criticisms upon existing systems; and by his bold and persistent advocacy of sweeping measures of reform.

Rev. Samuel J. May, D. H. Cruttenden, James Johonnot, and others, disseminated, at Institutes and elsewhere, ideas concerning true philosophical methods, until there prevailed, among the most enlightened friends of education, a general distrust of the value of the old systems, and a corresponding desire to try something new.

With all this advocacy of correct principles, it is generally admitted, that there has always been a great lack in the adaptation of methods to the practical work of teaching. In Institutes and Associations the work was necessarily limited to the presentation of principles and methods, leaving the practical application to the teachers themselves. In the Normal Schools the theoretical part was given in a very fragmentary manner, with little opportunity to test its application to practical work. Graduates were thus left to their own devices, and each one was obliged to arrive at excellence through a series of crude experiments and often failures, simply because his first

efforts were not under the supervision of some skillful instructor. The want of some systematic method of interesting primary classes and of cultivating the perceptive faculties was also felt. In spite of fine speeches upon this subject, and of the scattered private efforts which were being made in its behalf, it seems to be true, that, as Mr. Calkins remarks, "Up to 1860, object teaching had died out in this country through the want of trained teachers."

To Mr. E. A. Sheldon, of Oswego, New York, is due the honor of the first introduction and systematic application of the reformed methods in the public schools. While superintendent of the city schools of Oswego, he became more and more dissatisfied with the results of the methods generally pursued. He entered into correspondence with the best educators in the country; and visited the most noted schools for the purpose of finding out, not only their actual condition, but also what ideas were entertained by teachers in regard to reforms. While on a visit to the Normal and Training School of Toronto, in 1859, he first became acquainted with the publications of the Home and Colonial Society, of London. In these, especially in the works of Miss Mayo, he found systematically presented many of the ideas which, in a fragmentary way, he had advocated and endeavored to carry out.

He at once procured the books and apparatus necessary to put the new methods in practice, and commenced a series of experiments, looking toward a realization of his highest ideals of education. Many were the difficulties encountered; for the methods were alike new to superintendent, teachers, and pupils; and no one familiar with the system was at hand to direct or advise. The teachers met once a week to compare notes and report progress. The whole corps of teachers engaged in the work became, as they saw the results, more and more interested in the system. The Board of Education of the city of Oswego nobly seconded the efforts of Mr. Sheldon; and, perceiving that the introduction of the new method would be greatly facilitated by the aid of an experienced teacher, they authorized him to apply to the Home and Colonial Society for a competent assistant. In response to this application Miss M. E. M. Jones came to Oswego and commenced her work on the first of May, 1861.

An announcement was made that a few teachers besides those belonging to the Oswego schools would be admitted to the class; and upon the commencement of the work several persons were present to take advantage of the opportunity offered. Miss Jones continued her labors for nearly a year and a half, when she returned to England. Her work was the one thing needful to bring the new

ideas of education systematically before the American public. Though the methods which had been developed to meet the demands of the social system of Great Britain often needed modifications before they could be adapted to the wants of our own schools, still, in the main, they were found to rest on true principles.

Many of the teachers who, with Mr. Sheldon, had been studying and experimenting in this direction, became very enthusiastic over the results of their work, and the new ideas attracted the attention of thoughtful teachers throughout the country. At the close of Miss Jones' labors, there was a general demand for the continuance of the work, and a class was formed under the charge of those who had become familiar with its details. This class soon outgrew its local and temporary character, and a permanent school was organized. This shows how much good can be effected by the hearty coöperation of an active superintendent and his teachers; and how many powers, often undeveloped, can be made available for the interest and benefit of schools. A method which appeals to the conviction and intelligence of the teachers will prevent them from acting merely as the parts of a machine, of whose construction and power they have no idea. But in order that the teachers may gain a clear insight into the nature of education and its means, there must be at first some one who is capable of giving the proper impulse and direction to the work by contributing to it the results of previous experience. Without this aid a movement of reform would partake of the character of an experiment, and might lead into dangerous paths. When viewed in this light, the work of Miss Jones and of those who supplied the means for the initiation of better methods will find its due appreciation.

From the effect produced by the new method on pupils and teachers, Mr. Sheldon came to the conclusion that its adoption into the schools of this country was a matter of vast importance. As a necessary preparation for this end, he issued, in December, 1861, an invitation to some leading educators of different States to come to Oswego and observe the practical working of the method. This invitation was cordially responded to; and the presence of such men as W. F. Phelps, D. H. Cochran, David N. Camp, Thomas F. Harrison, H. B. Wilbur, W. Nicoll, and George L. Farnham, who constituted the committee of examination, was a sufficient guarantee that the matter would be conducted in a fair and impartial spirit.

Mr. Sheldon's address to the members of the committee shows that, instead of boasting of the great results already obtained, he implored them to give their earnest attention, and, if possible, a helping

hand to a cause which was of so great importance: "For more than eight years we have been striving to improve our schools, and, when we compare them with what they were at the time of their organization, we feel that a decided progress has been made; but never have their deficiencies been so apparent as at the present moment. Whatever the improvement, it certainly has not kept pace with our ideas of what it ought to be.

"We have asked you here to examine a system of instruction which we have been endeavoring to incorporate into our schools, for the origin of which we claim no credit; neither do we claim that the principles of this system are new in this country. For years they have been quietly and almost imperceptibly creeping into our educational theories; and have, although in an isolated and disjointed manner, made their way into our best schools. Good teachers every-where are working more or less in accordance with these principles — modified perhaps in some degree — and are thus preparing the way for a system of primary education, of which they constitute the very web and woof. It is this feature which we claim as new in this country. We have never had any system of primary education based on sound philosophical principles, and practically carried out in a definite and well arranged curriculum. Whether such is the system to which we now call your attention, we leave you to judge; it is for this purpose we have presumed to invite you here to-day. Should your judgment, after a careful investigation, accord with our own, it can but lead to a complete revolution in our methods of teaching: it will make teaching a profession, a title which it has yet to earn."

It would lead too far to enter into a minute report of the lessons observed by the committee. It was, however, clearly demonstrated that the children could observe, think, imagine, judge, and reason without the help of books; and that the language used expressed the thoughts and feelings of the children, much better than the stiff and often unintelligible words and phrases of a memorized recitation.

We append the two closing resolutions of the report of the committee:

"*Resolved*, That in the opinion of your committee the system of Object Teaching is admirably adapted to cultivate the perceptive faculties of the child, to furnish him with clear conceptions and the power of accurate expression, and thus to prepare him for the prosecution of the sciences or the pursuits of active life; and that the committee do recommend the adoption of the system in whole or in part, wherever such introduction is practicable.

"*Resolved*, That this system of primary education, which in a great

measure substitutes the teacher for the book, demands of the teachers varied knowledge and thorough culture; and that attempts to introduce it by those who do not clearly comprehend its principles, and who are not trained in its methods, can result only in failure."

The very timely and judicious warning, expressed in the last resolution, ought to stimulate the managers of Normal Schools to exercise great care in the selection of their pupils, giving more attention to their moral character, and to their ability to acquire knowledge and impart it to others, than to the number of facts memorized.

A great and important object, however, had been obtained by means of this convention: it caused the work of reform to step out of its obscurity and obtain the encouragement it so richly deserved. Hon. V. E. Rice, State Superintendent of Public Instruction — whose friendly interest and assistance for the Oswego school must be gratefully recorded — obtained from the State Legislature, in 1863, a grant of $3,000 per annum toward its support. This appropriation was afterward greatly increased, and, in 1865, the Oswego Training School was placed under the control of the State Superintendent and a Local Board, and thus became a State Institution.

This school became widely known — pupils coming from more than half the states of the Union — and as the number increased, the course of study was, from time to time, enlarged and modified, until the present curriculum was adopted, embracing three departments — Elementary, Advanced, and Classical. The graduates from each of these are required to spend one term of twenty weeks in teaching under competent critics.

This was the first Normal School in the country where the object lessons were made a distinctive feature, and where the pupils were required to put in practice what they had theoretically learned. Model Schools in which pupils observed the work done by competent teachers have been more or less connected with Normal Schools; but it was in Oswego that a regular and severe course of practice under the constant supervision of a critic teacher was first made an integrant part of the school course. The experience obtained during a whole term of hard work is calculated to produce excellent teachers, who are conscious of the importance of the task, and have a knowledge of the means by which the faculties of the mind may be successfully cultivated.

Good teachers who graduate from a Training School are always its best advertisers, because they recommend it by their work. Shall we wonder that the Oswego school reaped the full benefit of this, and that pupils came from all parts of the Union? The annual re-

ports of Mr. Sheldon, and a Manual, which showed the principal means used for the development and illustration of the elementary branches, also aided in the dissemination of its methods and principles.

The great reputation and marked success of this school could not fail to produce opposition; but the attacks which it has received from time to time have only more widely disseminated the great principles upon which it was founded. The ill-concealed envy of some and the influence of local matters may have caused a temporary ripple, but have had no more power to stem the advancing tide of sound educational principles than a pebble to stop a mighty river in its course. Public opposition became gradually silenced, not so much by the arguments of those who refused to make temporary errors in the application of a method sufficient cause for its condemnation, as by the logic of events.

The establishment of this school has given a great impetus to the cause of education in this country. The possibility of establishing teaching upon a scientific basis having been practically demonstrated, the organization of a large number of similar schools in different parts of the country speedily followed. The Fredonia Normal School took nearly its entire corps of teachers from Oswego, Dr. Armstrong, the principal, having been teacher there. The Normal Schools of Brockport, Potsdam, Geneseo, Buffalo, and Courtland have been organized on the same plan, and each has employed one or more graduates of the Oswego school. The great West, at a comparatively early period, sent urgent calls for teachers capable of introducing these methods into their training schools. Graduates have gone to the State Schools in San Francisco and San José, California; Mankato, Winona, and St. Cloud, Minnesota; Leavenworth, Kansas; Kirksville and Warrensburg, Missouri; Terre Haute and Indianapolis, Indiana; Iowa City, Iowa; Peru, Nebraska; Trenton, New Jersey, and others; and also to the Training Schools of Boston and Worcester, Massachusetts; Cincinnati, Ohio; Indianapolis, Indiana; New York, New York; Davenport, Iowa; Lewiston, Maine; and many other cities. This Institution is also represented in many schools not strictly connected with the training of teachers, yet the outgrowth of some progressive idea: these we find scattered from north to south — from the eastern portions of Maine to the Sandwich Islands. The graduates of the Oswego school have thus become missionaries, carrying the fundamental principles of Pestalozzi into every part of this land.

In tracing the history of Mr. Sheldon in connection with his school,

we find many incidents which forcibly remind us of similar events in Pestalozzi's experience. In both we find the same abiding faith in principles, which ultimately overcomes all obstacles; the same zeal and perseverance in attaining their objects, and both have had faithful and efficient supporters. May the mistakes which darkened the last hours of Pestalozzi never be repeated in this school, to which so many of its graduates look with fond recollection and gratitude!

There are many obstacles to a full realization of the ideas which all our Pestalozzian schools seek to embody. The pupils applying for admission have generally been instructed according to the old system, and are little prepared to enter at once upon the new. Much time is consequently lost in the preliminary work of fitting them for the reception of the new philosophy of education. There is also a desire on the part of most pupils to arrive at the highest results in the least possible time, producing an impatience in regard to processes, an unnatural strain upon the nervous system and mental powers, and a habit of superficiality in the examination of subjects. To a greater or less extent the public sympathize in this desire for quick results; and the schools are obliged, in some measure, to recognize this sentiment in the arrangement of courses of study. We need time to remove these obstacles,— time to establish a standard that shall be higher and broader than the one which now measures education,— we need time to bring the whole organic life of the people into unison with the conditions requisite to true progress.

In conclusion we would say, that, in this brief history of Pestalozzi and the educational movement which he inaugurated, we have endeavored to be strictly just and impartial. We have gratefully recognized the value of the ideas of the great reformer, and their service to humanity; but we have nowhere considered him or his sayings as infallible authority upon any subject. We regard with profound admiration his keen insight into the very soul of childhood, his loyal adherence to that which he believed to be true, and the sacrifice of ease and comfort which he made for the benefit of the poor and destitute; but for the principles which he sought to establish, and for the plans carried out in his school, we ask the closest scrutiny and the most rigid criticism. Through careful examination alone can the value of his system be fully realized. We ask only one favor in his behalf: let his work be judged rather by the great principles which he established, than by the first crude experiments by which he endeavored to put them in practice.

A clear distinction should always be made between educational principles and educational means. The principles are eternal, and are the

seed which unfolds into living and beautiful forms in accordance with fixed and immutable laws: the means are the plow which prepares the ground for the development of the seed and for the nutrition of the plant. In the course of time, this plow must undergo important changes to conform to the intelligence of the age in which it is used. The mind of the child is the field to be tilled, and the teacher is the laborer who directs the process, not in the spirit of self-will, but in strict conformity and obedience to the laws of God. The perfect harvest is the blossom and fruitage of noble character.

With this exalted view of the nature and aims of education, the reader can readily determine how much the world owes to the philanthropic spirit and practical experiments of the great Swiss Reformer, HEINRICH PESTALOZZI.

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